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A
PRACTICAL GRAMMAR
OF THE
PĀLI LANGUAGE.

BY

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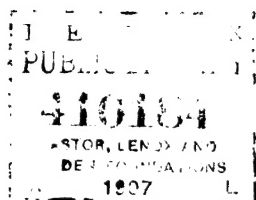
• NOTES ON THE VESSANTARA JĀTAKA, ETC.

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PREFACE.

This grammar was written for my pupils in the Rangoon College, to facilitate their work and make the study of the Pāli language easier for them. There is, to my knowledge, no Pāli grammar suited to the requirements of students *who do not know even the elements of Sanskrit*, and to place into their hands grammars such as that of Muller, of Frankfurter and of Minayef, which are intended for Sanskrit dilettante, would serve rather to puzzle than to help them; moreover, these grammars are not quite complete, consisting merely of the inflections of nouns and verbs. Mr. James Gray's grammar, which was written with the same purpose as the one now presented to the public, has long been out of stock; it had two drawbacks: the Pāli was all in Burmese characters, and it was too elementary to help the student in acquiring a thorough mastery of the language.

It is, I think, the first time, that Derivation has been treated systematically and fully in a European work; the chapter on Syntax, too, though not quite exhaustive (to make it so would require a special volume) is a novel feature, considering that Syntax has never as yet been treated of, except in one single instance,* and very briefly, and with no examples whatever given in illustration of the rules.

One of the greatest difficulties experienced has been to explain some forms (principally in Assimilation and Verbs), without the help of Sanskrit; scholars well understand how Pāli forms, thus explained, seem arbitrary, not to say incomprehensible in some cases; so that, although my avowed object was to write for students who do not know the first elements of Sanskrit grammar, I have

* *Pāli Grammar* by H. H. Tilby, Rangoon Baptist College, 1899.

thought it advisable to scatter here and there, in foot-notes or in the body of the work, a few explanations bearing on Sanskrit grammar, to make some forms better understood. But the student is perfectly free to skip them over and to assume the Pāli forms just as they are given; I would, however, recommend him to peruse them at a second reading.

Each rule, throughout, is profusely illustrated with examples taken from the Jātakas and from other books, and indigenous Pāli grammars. The paragraphs have been numbered and, to facilitate reference in looking up the rules, they are quoted whenever necessary, to render more easy the study of that part of the grammar which the student is actually reading.

Grammatical discoveries are not to be expected; but scholars will find in the work now issued, a few things which have never before appeared in European grammars of Pāli.

The following indigenous Pāli grammars have been consulted:

Saddanīti.

Maharūpasiddhi.

Mahārūpasiddhi ṭikā.

Akhyātapadamālā.

Moggallāna.

Kacchāyana.

Gaḥon Pyan.

I have availed myself of all the grammars published in Europe to which I could have access.

RANGOON :
20th December 1906. }

C. DUROISELLE.

ABBREVIATIONS.

Masc.	Masculine.
Fem.	Feminine.
Neut.	Neuter.
S., Sansk.	Sanskrit.
P. P. P.	Passive Perfect Participle.
P. P. A.	Perfect Participle Active.
F. P. P.	Future Passive Participle.
Adj.	Adjective.
Nom.	Nominative.
Gen.	Genitive.
Dat.	Dative.
Acc.	Accusative.
Inst.	Instrumentive.
Abl.	Ablative.
Loc.	Locative.

IN PREPARATION.

A Handbook of Comparative Grammar of the Sanskrit and Pāli Languages (Phonology and Morphology), for the use of advanced students.

A Pāli Reader, with a complete vocabulary and etymological analysis throughout.

Khuddakapāṭha.

CONTENTS.

(The numbers within brackets refer to the paragraphs.)

<i>Chapter.</i>	<i>Page.</i>
PREFACE -	
I.—THE ALPHABET	1—5
Vowels short and long (2—5); The letters classified (6); Pronunciation (10—11); Conjunct consonants (12—13).	
II.—SANDHI—EUPHONY	5—21
Introductory (14—16); Vowel Sandhi (17—28); Consonantal Insertions (28); Consonantal Sandhi (29—36); NiggahIta Sandhi (37—46); Interchange of letters (47); Signs (48—50).	
III.—ASSIMILATION	22—33
Introductory (51—52); Kinds of Assimilation (53); General Rules (54—66); Assimilation of <i>Nasals</i> (67—69); Assimilation of <i>y</i> (70—79); Assimilation of <i>r</i> (80—84); Assimilation of <i>s</i> (85—95); Assimilation of <i>h</i> (96—102).	
IV.—STRENGTHENING	33—36
V.—DECLENSION OF NOMINAL BASES	36—76
Stem or Base (116 <i>b</i>); Gender (116 <i>c</i> , <i>d</i>); The Cases (116— <i>f</i>); Di-	

CONTENTS.

Page.

visions of Declension (117); General Case-endings (118); Vowel declension, stems in *a* (119—121); Masculines in *a*, *deva* (122); Neuters in *a*, *rūpa* (123—124); Declension of nouns in *ā*, (125) Feminines in *a* *kaññā* (126—127); Masculines in *ā*, *sā* (128); Declension of nouns in *i*, (129); Masculines *i*, *kapi* (130—131); Feminines in *i*, *ratti* (132—133); Neuters in *i*, *vāri* (134); Declension of nouns in *ī* (135); Masculines in *ī*, *dandī* (136—137); Feminines in *ī*, *nādī* (138—139); Declension of nouns in *u*, (140); Masculines in *u*, *bhikkhu* (141); Feminines in *u*, *dhenū* (142—143); Neuters in *u*, *cakkhu* (144—145); Declension of nouns in *ū* (146); Masculines in *ū*, *sayambhū* (147); Feminines in *ū*, *vadhū* (148); Diphthongal stems (149); Special nouns, *go*, *sakhā* (150—151); Consonantal Declension (151—152); *attā* (154); *brahma* (155); *rāja* (156); *pumā* (157); Stems in *s*, *mano* (159—160); *ayu* (161); Stems in *r*, *satthā* (163); *mātā*, *pitā* (164); Stems in *at*, *vat*, *mat*, *bhavaṃ* (166); *arahaṃ* (167).

VI.—FORMATION OF FEMININE BASES

77—83

Feminine suffixes (181); Feminine bases of Substantives (182—192); Feminine bases of Adjectives (193—195).

CONTENTS.

Page.

VII.—ADJECTIVES

88—105

Adjectives in *a* (197—201); Adjectives in *i* (202—204); Adjectives in *I* (205—210); Adjectives in *u* (211—214); Adjectives in *ū* (215—218); Adjectives with consonantal bases (220—224); *mahā* (226); *dhīmā* (228); *guṇava* (239); Adjectives in *vi* (231—235); Negative Adjective (236—237); Comparison (238—247); Irregular Adjectives (247).

VIII.—NUMERALS

106—117

Table of Cardinals and Ordinals (251); Cardinals (252—272); Ordinals (274—278); Adverbial Derivatives from numerals (279—287).

IX.—PRONOUNS, PRONOMINAL ADJECTIVES AND PRONOMINAL DERIVATIVES

118—139

Personal (288—296); Demonstratives (298—311); Relatives (315—318); Indefinite (319—327); Other pronouns (328—335); Pronominal Derivatives (356—352); Adjective declined pronominally (353).

X.—VERBS

140—238

Introductory (354—369); Primitive Verbs (369); First Conjugation (370—372); Rules of reduplication (372); Second Conjugation (373);

CONTENTS.

Page.

Third Conjugation (374—375); Fourth Conjugation (376); Fifth Conjugation (377); Sixth Conjugation (378); Seventh Conjugation (379); Conjugation of the Present System (381—404); Irregular Verbs (p. 166); Aorist (405—426); System of the Perfect (427—430); Future System (431—437); Participles: Present (439—448); Future (449); P. P. P. (450—464); P. P. A. (465); F. P. P. (466—469); Gerund (470—472); Infinitive (473—477); Passive Voice (481—490); Causative Verbs (491—497); Denominative Verbs (498—502); Desiderative Verbs (503—507); Intensive Verbs (508—509); Defective and Anomalous Verbs (510—513); Verbal prefixes (514—523); Paradigm of a Verb fully conjugated: *pacati* (523); *coreti* (524—527); Table of the changes occurring in the root (518).

XI.—INDECLINABLES

239—244

Derivative Adverbs (531); Case-form-Adverbs (622); Pure Adverbs (p. 243); Prepositions (533—537); Conjunctions (538).

XII.—COMPOUNDS

244—269

Introductory (539—541); Tappurisa (545); Kammadhāraya (546); Nouns in apposition (547); Digu (548); Adverbial Compounds (549); Relative Compounds (550—551); Upapada Compounds (552); Anomalous

Sippasamaṃ dhanam n'atthi ;
sippaṃ corā na gaṇhanti ;
idha loke sippaṃ mittam,
paraloke sukkhāvaham.

(*Lokaṇīti*).

Sarvadravyeṣu vidyaiva dravyamāhurānuttamaṃ :
ahāryatvād anarghatvād akṣayatvāc ca sarvadā.

(*Hitopadeṣa*).

CONTENTS.

	<i>Page.</i>
Compounds (553); Complex Compounds (554); Changes in certain words in Compounds (555); Verbal Compounds (556—557).	
XIII.—DERIVATION	270
Introductory (558—574); Primary derivatives, <i>Kita</i> (575—578); Secondary derivation, <i>Taddhita</i> (579—).	
XIV.—SYNTAX	297—329
Kāraka (587); Order of Sentences (588); Article (589); Concord (590—592); Nominative (584); Genitive (595); Dative (597); Accusative (598); Instrumentive (599); Ablative (600); Locative (601); Vocative (602); Genitive and Locative Absolute (603); of Adjectives (604); of Pronouns (605—609); Repetition (610); of Verbs (611—618); of Participles (619—622); of Indeclinables (623); Direct and Indirect Narration (624); Interrogation and Negation (625).	
XV.—PROSODY	331
Introductory (626—627); Feet (628—629); Short and long Syllables (630); Varieties of metres (631); Sama class (632); Addhasama class (634); Visama class (635); Vatta (636); Kinds of Vatta (638); Jāti (639—641); Vetātuja (642).	
A list of the principal Grammatical terms (345)	
Corrigenda (346); Addenda (346).	

A PRACTICAL GRAMMAR

OF THE

PALI LANGUAGE.

CHAPTER I.

THE ALPHABET.

1. The Pāli Alphabet consists of 41 letters; namely: 6 vowels, 2 diphthongs, 32 consonants and one accessory nasal sound called *Niggahita*.

2. The vowels are divided into *short* and *long*; the short vowels are: a, i, u; the long vowels are ā, ī, ū.

3. The value of a long vowel is about twice that of a short one, so that it takes twice as much time to pronounce a long vowel as to pronounce a short one.

4. The sign of a long vowel is a dash placed over it. Besides the above three long vowels, all short vowels are *prosodically long* that come before a conjunct or double consonant; for instance in, bhikkhu, raṭṭha and puppha, the—i, before kkh, the—a, before ṭṭh and the—u, before pph are said to be long.

Long also are a, i, u when followed by m (*niggahita*), as in: puppham, a flower; cakkhum, eye; kapiṃ, monkey.

5. The two diphthongs are e and o, which are always long. They are diphthongs *only grammatically*, because they are supposed to be the product of the meeting and contraction of two vowels (a+i=e; and a+u=o). In reality and practically they are simple vowels.

6. The consonants are divided into: 25 *mutes*, 5 *semi-vowels*, one sibilant and one aspirate (spirant).

The 25 mutes are divided, according to the place of their formation and utterance, into five groups of five letters each.

The following table shows at a glance the classification of all the letters:—

CONSONANTS.

MUTES.

Surd.		Sonants.						Vowels.
		Aspirate.	Unaspirate.	Aspirate.	Nasals.	Semi-Vowels. Liquids.	Spirant.	Sibilant.
Gutturals	k	kh	g	gh	ṅ		h	a, ā
Palatals	c	ch	j	jh	ñ	y		i, ī
Linguals	ṭ	ṭh	ḍ	ḍh	ṇ	r, ṛ		
Dentals	t	th	d	dh	n	l		s (surd)
Labials	p	ph	b	bh	m	v		u, ū

in (niggahita)—sonant.

7. *l*, is now generally considered to be a semi-vowel and it is a *liquid*, a modification of *l*; in palm-leaf MSS, *l* and *ḷ* are constantly interchanged. *ḷ* is not seldom the substitute of *ḍ*; it is a lingual because it is pronounced as the letters of that class (*ṭ*, *ṭh* etc.).

8. *m* or *niggahīta*, comports, properly speaking, no classification; it is merely a nasal breathing found *only* after the *short* vowels: *aṃ*, *iṃ*, *uṃ*.

9. The *Gutturals*, are so called from their being pronounced in the throat;

The *Palatals*, from being uttered by pressing the tongue on the front-palate;

The *Linguals*, are formed by bringing the up-turned tip of the tongue in contract with the back of the palate;

The *Dentals*, are so called from their being pronounced with the aid of the teeth;

The *Labials*, are formed by means of the lips;

The *Nasals*, are sounded through the nose;

The *Sibilant* has a hissing sound; and,

The *Spirant* a strong aspirated breathing.

The *Mutes*, are so called on account of their not being readily pronounced without the aid of a vowel;

Surds, are hard, flat and toneless;

The *Sonants*, are soft and uttered with a checked tone;

The *Liquids*, readily combine with other consonants (except, perhaps, *ḷ*);

The *Aspirates*, are pronounced with a strong breathing, or *h* sound added to them;

The *Unaspirates*, are pronounced naturally, without effort and without that *h* sound.

THE PRONUNCIATION.

THE VOWELS.

10. *a* is pronounced like *a* in *art*.

ā	„	„	<i>a</i>	„	<i>father</i> .
i	„	„	<i>i</i>	„	<i>sin, pin</i> .
ī	„	„	<i>ee</i>	„	<i>been, sheen</i> .
u	„	„	<i>u</i>	„	<i>put bull</i> .
ū	„	„	<i>oo</i>	„	<i>fool, boon</i> .
e	„	„	<i>a</i>	„	<i>table, fate</i> .
o	„	„	<i>o</i>	„	<i>bone, stone</i> .

THE CONSONANTS.

11. *Remark*.—In all cases, the aspirates are pronounced like the unaspirates, but with the addition of a strong *h* sound; hence the pronunciation of the unaspirates only is given.

k is pronounced like *k* in *king*.

g	„	„	<i>g</i>	„	<i>garden, go</i> .
ṅ	„	„	<i>ng</i>	„	<i>king, bring</i> .
c	„	„	<i>ch</i>	„	<i>church, chip</i> .
j	„	„	<i>j</i>	„	<i>jail, jar</i> .
ñ	„	„	<i>ny</i>	„	<i>banyan</i> .
t	„	„	<i>t</i>	„	<i>table, tack</i> .

th, it must be borne in mind, is never pronounced like the English—*th*, in such words as: *the, thin, etc.* It is merely—*t*, uttered with an effort.

d is pronounced like *d* in *deed*.

n	„	„	<i>n</i>	„	<i>nag</i> .
p	„	„	<i>p</i>	„	<i>part</i> .

ph, it must be remarked, is simply the aspirate of p, and ought not to be pronounced like *f*, (as in : philosophy).

b is pronounced like *b* in *book*. m, y, r, l, s, h are pronounced like the corresponding English letters.

v, not preceded by a consonant has the sound of *v*, in *vine*, *vile*. But preceded by a consonant, it is sounded like *w* in *wind*, *win* ; tvā, therefore, is pronounced twā.

m̐, (*niggahīta*), found always at the end of words is, in Burma, pronounced like *m* in, *jam*, *ram* ; in Ceylon, it is given the sound of *ng* in, *bring*, *king*.

CONJUNCT CONSONANTS.

12. Two consonants coming together form what is called a *conjunct* or *double-consonant*. For instance, in : *vassa*, *kattham* and *pandūpeti*, the ss, tth, and nd, are conjunct-consonants.

13. Only the letters of a same *vagga* or group (*viz.*, the five divisions of the mutes : gutturals, palatals, etc.), can be brought together to form a conjunct-consonant : the first and second, and the third and fourth only ; the fifth letter of each group, that is the *nasal*, can be coupled with any of the other four consonants in *its* group.

CHAPTER II.

SANDHI—(EUPHONY).

14. Sandhi (union) is that part of the grammar which treats of the euphonic changes that occur when one word is joined to another.

15. Generally these changes occur :

- (a) When a word ending in a vowel is joined to a word beginning with a vowel.

- (b) When a word *ending in a vowel*, is joined to another word *beginning with a consonant*.
- (c) When a word ending in *Niggahīta* (in) is followed by a word beginning either with a vowel or with a *consonant*.

16. From the above it will be seen that *sandhi* is of three kinds.

(I) Vowel-sandhi; (II) mixed sandhi and (III) Niggahīta-sandhi.

Remark—It is not absolutely necessary that the student should master thoroughly the rules of Sandhi before beginning the study of the other chapters; but he should read them once carefully, and always refer to them whenever in the course of his reading he finds forms and combinations that puzzle him.

I.—VOWEL—SANDHI.

17. A vowel *before* another vowel is elided.

EXAMPLES.

Elision of a, Yassa + indriāni = Yassindriyāni.
ajja + uposatho = ajjuposatho.

Elision of ā, Mā + āvuso evarupaṃ akāsi = māvuso, etc.
Tadā + utṭhahi = tadutṭhahi.

Elision of i, Udadhi + āmiyo = Udadhūmiyo.
Aggi + āhito = aggāhito.

Elision of ī, Bhikkhunī + ovādo = Bhikkhunovādo.
Migī + iva + migiva.

Elision of u, Dhātu + āyatanāni = dhātāyatanāni
Dhātu + indriyāni = dhātindriyāni.

Elision of ū, Jambū + ādīni = jambādīni.
Jambū + Irita vātena = jambIrita vātena.

Elision of e, Laddho me + okāso = laddho m'okaso.
Gāthā me + udīritā = Gāthā m'udīritā.

Elision of o, Eso + āvuso āyasmā = es'āvuso āyasmā.

Remark.—When *ī*, is followed by a vowel *it is very seldom elided*; in the expression tuṇhassa, however, we have an example of its elision, tuṇhassa = tuṇhī + assa, tuṇhī ahesum, remains without change.

18. A vowel coming *after* another vowel may, if it is dissimilar, be elided.

EXAMPLES.

- (i) Cakkhu + indriyam = Cakkhundriyam.
- (ii) Yassa + idāni + Yass'idāni.

19. The *first* vowel having been elided the following vowel may be lengthened.

EXAMPLES.

- (i) Tatra + ayam = tatrāyam.
- (ii) Sa + atthika = sātthika.
- (iii) kiki + iva = kikīva.
- (iv) Kamma + upanissayo = kammūpanissayo.

[A short vowel, a, i, u, is lengthened by putting a — (dash) over it].

20. Sometimes, the *second* vowel having been elided, the preceding vowel is lengthened.

EXAMPLES.

- (i) Vi + atimānenti = vītimānenti.
- (ii) kiṃsu + idha vittaṃ = kiṃsūdha vittaṃ.

21. Generally :

- (i) a or ā + i or ī = e;
- (ii) a or ā + u or ū = o.

EXAMPLES.

I.—a or ā + i or ī.

- (i) Upa + ikkhati = upekkhati.
- (ii) Jina + Iritanayo = jineritanayo.
- (iii) Ava + icca = avecca.
- (iv) Bandhussa + iva = bandhusseva.

Exceptions (a.)—*iti* preceded by *a* becomes *āti*; as :

- (i) tassa + iti = tassāti.
 - (ii) Tissa + iti = Tissāti.
- (b.)—*i* may be elided after *a*; as :
- (i) pana + ime = pana'me.
 - (ii) tena + ime = tena'me.

(c.)—Sometimes *ā* + *i* becomes *ī*; as :
seyyathā + idam = seyyathīdam.

II.—a or ā + u or ū.

- (i) Canda + udayo = candodayo.
- (ii) na + upeti = nopeti.
- (iii) udaka + ūmi = udakomi.
- (iv) Yathā + udaka = yathodaka.

22. When two vowels of the same organ meet, the result is generally long; that is,

$a + a = ā$; $a + ā = ā$; $ā + a = ā$; $ā + ā = ā$.
 $i + i = ī$; $i + ī = ī$; $ī + i = ī$; $ī + ī = ī$.
 $u + u = ū$; $u + ū = ū$; $ū + u = ū$; $ū + ū = ū$.

EXAMPLES.

- (i) $nāṇa + ālokena = nāṇālokena$.
- (ii) $demi + iti = demīti$.

22. *i* and *u* may, *before* verbs beginning with a vowel, remain unchanged.

EXAMPLES.

- (i) gāthāhi ajjhabhāsi.
- (ii) adhivāsesi avihaññamāno.
- (iii) satthu adāsi.

23. A *final* vowel may remain unchanged *before* any other vowel when *not* followed by *-iti*, in the following cases :

(a.) In nouns in the Vocative case :

Kassappa etaṃ.....

(b.) In a word ending in a long vowel, if it does not form a compound with the following word :

Bhagavā uṭṭhāyasaṇḍa.

(c) *After* particles, vowels remain unchanged.

EXAMPLES.

- (i) Atho + anto ca = atho anto ca.
- (ii) Atha kho + āyasmā = atha kho āyasmā.
- (iii) No + atikkamo = no atikkamo.

Remark.—The particles, called *nipāta*, are indeclinable ; they are rather numerous ; the following are a few of them and the most common : atha, atho, yeva, adho, yathā, tathā, tāva, yāva, eva, iva, va, re, are, ca, hi, tu, kacci, kho, khalu, kira, pana, ce, nanu, nūna, nāma, etc., etc.*

* There are two kinds of indeclinable words : the *Nipāta* or adverbs and the *Upasagga*, or prepositions. The *prepositions* are only 20 in number :

ā, u, ati, pati, pa, paṃ, ava, parā, adhi, abhi, anu, upa, apa, api, sam, vi, ni, nī, su, du, (*Saṅkalanīti* : *Catupadavi-bhāga*). All the other indeclinables, are, of course, *nipāta*,

Note.—*final vowels* before particles beginning with, 'a, i, e, as : atha, iva, eva, follow the rules of sandhi, as ;—

(i) itthi + iti = itthīti.

(ii) sabbe + eva = sabbe 'va.

(iii) so + eva = sveva.

(iv) na + ettha = ne 'ttha.

(d) *i* and *u* before a verb may remain unchanged : (see, 22).

25. The vowel *e*, when followed by a *long dissimilar* vowel, and also when followed by a *short dissimilar* vowel followed by a conjunct consonant, may be elided.

EXAMPLES.

(i) Me + āsi = m'āsi.

(ii) Sace + assa = sac'assa.

26. After *o*, a vowel is usually elided.

EXAMPLES.

(i) Yo + ahaṁ = yo 'haṁ.

(ii) cattāro + ime = cattāro 'me.

Transformation of *Vowels* into *Semi-vowels*.

27. The vowels *i*, *u*, *e*, *o*, when followed by another vowel may be transformed into their semi-vowels.

(i) The semi-vowel of *i*, and *e*, is *y*.

(ii) The semi-vowel of *u* and *o*, is *v*.

(I)

a.—Final *i*, before a dissimilar vowel is changed to *y* :

(i) vi + ākāsi = vyākāsi.

(ii) vitti + anubhuyyate = vittyanubhuyyate.

(iii) dāsi + ahaṁ = dāsyāhaṁ.

Remark.—iti + eva = itveva.

b.—In such words as: *me, te, ke, ye*, etc. *e*, is changed to *y*; and, if the *a* following *e*, stands before a *single consonant*, it is lengthened to *-ā*.

EXAMPLES.

- (i) *me + aham = myâham.*
- (ii) *me + ayam = myâyam.*
- (iii) *te + ayam = tyâyam.*
- (iv) *te + aham = tyâham.*
- (v) *ke + assa = kyassa (34).*

Exceptions. (a)—Final *e* may be elided before a *long vowel*; as:

me + āsi = m'āsi.

(b) Final *e* may be elided before a *short vowel* followed by a double consonant; as:

sace + assa = sac' assa.

(c) Final *e* sometimes elides a following vowel; as:

(i) *te + ime = te 'me.*

(ii) *sace + ajja = sace 'jja*

(d) Final *e + ā* may give *ā*; as:

sace + ayam = sacâyam.

II.

a.—When *u*, is followed by a *dissimilar vowel*, it is changed to *v*.

EXAMPLES.

- (i) *anu + eti = anveti.*
- (ii) *dhātu + anta = dhātvanta.*
- (iii) *dhātu + attha = dhātvattha.*
- (iv) *bahu + ābādho = bahvābādho.*
- (v) *su + āgataṃ = svāgataṃ.*
- (vi) *anu + addhamāsaṃ = anvaddhamāsaṃ.*

Exceptions. (a)—Final *u* may elided before a dissimilar vowel; as:

sametu + āyasmā = samet' āyasmā.

(b) Not seldom, *u + i* gives *ū*; as:

sādhū + iti = sādthūti.

(b) Final *o*, may be changed to *v* before a *dissimilar* vowel.

EXAMPLES.

(i) ko + attho = kvattho.

(ii) agamā nu kho + idha = agamā nu khvidha.

(iii) yato + adhikaraṇam = yatvadhikaraṇam.

(iv) yo + ayaṁ = yvāyaṁ.

Exception. Final *o* before a long vowel or a short vowel followed by a double consonant, is generally elided; as:

(i) kuto + ettha = kut'ettha.

(ii) tato + uddham = tat'uddham.

(iii) tayo + assu = tay'assu.

Remarks 1.—The change of *u* and *o*, to *v*, occurs chiefly when *u* or *o*, comes after one of the following consonants: *k, kh, t, th, d, na, y, s* and *h*.*

2.—Sometimes, after *i* or *v*, *y* is inserted before a word beginning with a vowel, to avoid a hiatus, as:

(i) aggi + āgāre = aggiyāgāre.

(ii) sattamī + atthe = sattamīyatthe.

* *Saddanīti, part III, Sandhisuttamālā.*

3.—Similarly, to avoid a hiatus, a *v*, is inserted between final *u* and another vowel; as :

(i) *du* + *aṅgikaṃ* = *duvaṅgikaṃ*.

(ii) *bhikkhu* + *āsane* = *bhikkhuvāsane*.

(See *Consonantal Insertions*).

CONSONANTAL INSERTIONS.

28 *a*. Not seldom, to avoid a hiatus, a consonant is inserted between two vowels.

b. The consonants thus inserted are: *y*, *v*, *m*, *ḍ*, *n*, *t*, *r*, *l* (= *ḷ*) and *h*.*

c. Of these, the most frequently used are: *ḍ*, *r*, *m*, *y* and *v*.

Remark.—Some of these consonants are mere revivals from the older language, as in :

puna + *eva* = *punareva*.

Here, the *r* is simply revived.

EXAMPLES OF INSERTION OF CONSONANTS.

Insertion of *y*, (i) *na* + *imassa* = *nayimassa*.

„ (ii) *mā* + *evaṃ* = *māyevaṃ*.

„ (iii) *santi* + *eva* = *santiyeva*.

„ of *v*, (i) *bhū* + *ādāya* = *bhūvādāya*.

(ii) *migī bhantā* + *udikkhati* = *migībhantā vudikkhati*.

„ (iii) *pa* + *uccati* = *pavuccati*.

„ of *m*, (i) *idha* + *āhu* = *idhamāhu*.

„ (ii) *lahu* + *essati* = *lahumessati*.

„ (iii) *bhāyati* + *eva* = *bhāyatimeva*.

* *Saddanīti* gives also, *h*

Insertion of *d*, (i) saki+eva=sakideva.

„ (ii) tāva+eva=tāvadeva.

„ (iii) sammā+aññā=sammadaññā

Remark.—The insertion of *d*, is constant after the particle *u*, and very frequent after : sakim, kenaci, kiñci, kinniñci, koci, sammā, yāva, tāva, puna ; as well as after the *bases* of pronouns such as : ya, ta, sa etc.*, as :

u+aggo=udaggo ; u+apādi=udapādi : kenaci+eva=kenacideva ; yāva+attham=yāvadattham ; puna+eva=punadeva ; ta+attham=tadattham, ta+antaro=tadantaro ; eta+attam=etadattham.

Insertion of *n*, (i) ito+āyati=itonāyati.

„ (ii) ciram+āyati=ciram nāyati or ciran-nāyati (39).

„ of *t*, (i) yasmā+iha=yasmātiha.

„ (ii) ajja+agge=ajjatagge.

Remark.—The insertion of *t*, mostly takes place after the words : yāva, tāva, ajja, before iha and agga.

Insertion of *r*, (i) ni+antaram=nirantam.

„ (ii) ni+ojam=nirojam.

„ (iii) du+atikkamo=duratikkamo.

„ (iv) du+ājāno=durājāno.

„ (v) pātu+ahosi=pāturahosi.

„ (vi) catu+ārakkhā=caturārakkhā.

* *Mahārūpasiddhi (Sandhi)*. It must, however, be remarked that the *d* is, in most words, a survivance from the older language ; Sansk. has invariably preserved it. Thus *u*, of the native Pāli grammarians is but the Sansk. : ud ; so...*ci*=...*cid*, etc.

Remarks 1.—Between *tathā eva* and *yathā eva*, *ri* is often inserted; the *ā* preceding is shortened and the *e* of *eva* elided:

tathariva, yathariva.

2.—This consonant *r*, is mostly inserted after the particles: *ni*, *du*, *pātu*, *puna*, *dhī* *pāta*, *catu*, and a few others. In most cases it is simply revived.

Insertion of *l*, = *l*.

„ (i) *cha + aṅgaṃ* = *chaḷaṅgaṃ*.

„ (ii) *cha + aṃsa* = *chaḷaṃsa*.

Remark.—*l* = *l*, is generally inserted after: *cha* (six).

Insertion of *h* (i) *su + ujuca* = *suhujuca*.

(ii) *su + uṭṭhitaṃ* = *suhuṭṭhitaṃ*.

II.—CONSONANTAL SANDHI.

29. Consonantal Sandhi occurs when a word *ending* in a vowel is followed by a word *beginning* with a consonant.

30. In the majority of cases, *Consonantal Sandhi* is resorted to, to meet the exigencies of *metres*; but not always.

31. *Before* a consonant, a *long* vowel may be shortened.

(i) *yathā + bhāvī + guṇena* = *yathabbhāviguṇena*.

(ii) *yiṭṭhaṃ vā hutam vā loke* = *yiṭṭhaṃ va hutam va loke*.

32. A vowel, *before* a consonant, if short, may be lengthened:

(i) *Evam gāme muni care* = *evam gāme muni care*.

(ii) *du + rakkham* = *dūrakkham*.

(iii) *su + rakkham* = *sūrakkham*.

33. A consonant, *following* a word or a particle ending in a vowel, is generally reduplicated.

EXAMPLES.

- (i) idha + pamādo = idhappamādo.
- (ii) su + paṭṭhito suppaṭṭhito.
- (iii) vi + payutto = vippayutto.
- (iv) a + pativattiyo = appativattiyo.
- (v) pa + kamo = pakkamo.
- (vi) yathā + kamaṃ = yathakkamaṃ (34).
- (vii) anu + gaho = anuggaho.
- (viii) vi + jotati = vijjotati.
- (ix) kata + ñū = kataññū.
- (x) du + labho = dullabho.
- (xi) du + sīlo = dussīlo.

Remarks 1.—*v*, after a vowel, becomes *bb*; as:

- (i) nī + vānaṃ = nibbānaṃ.
- (ii) nī + vāyati = nibbāyati.
- (iii) du + vinicchayo = dubbinicchayo.

2.—Reduplication of the consonants takes place generally after the prefixes:

u, upa, pari, ati, pa, a, anu, etc.

3.—The constant rule in reduplication is, that an aspirate is reduplicated by an unaspirate, and an unaspirate by an unaspirate.

That is to say, an unaspirate is reduplicated by itself.

34. The vowel preceding a conjunct consonant being prosodically long, the naturally long vowels—*ā*, *ī*, *ū*, are not allowed to stand before a double consonant,

35. When, according to para 33, a consonant is reduplicated *after* a particle ending in a *long vowel*, this vowel is shortened, as:

$\bar{a} + kamati = akkamati.$

$par\bar{a} + kamo = parakkamo.$

Exceptions.—There are, however, a few exceptions to paras. 34, 35. The following are the most common examples;

(i) $na + añña = n\bar{a}\bar{n}\bar{n}\bar{a}.$

(ii) $na + assa = n\bar{a}ssa.$

(iii) $na + assu = n\bar{a}ssu.$

(iv) $kasm\bar{a} + assa = kasm\bar{a}ssa.$

(v) $tatra + assa = tatr\bar{a}ssa.$

(vi) $sa + antev\bar{a}siko = s\bar{a}ntev\bar{a}siko.$

(vii) $sa + atthi = s\bar{a}tthi.$

(viii) $vedan\bar{a} + khandho = vedan\bar{a}kkhandho, etc.$

36. (a) Before a consonant, the *o* in : so, eso, may be changed to *a*; as:

(i) *eso dhammo or esa dhammo.*

(ii) *So muni or sa muni.*

(b) Sometimes, this change occurs even *before a vowel*, thus creating a hiatus, which is allowed to remain:

so attho or sa attho.

(c) The same change (of *o* to *a*), occurs also, *but not so frequently*, in: *ayo* (iron), *mano* (the mind), *tamo* (darkness), *paro* (other), *tapo* (penance, mortification), and a few others; as:

ayopattam or ayapattam, etc.

III.—NIGGAHĪTA SANDHI.

37. NiggahĪta sandhi takes place when a word *ending* in *m* (*niggahĪta*), is followed by a word beginning with a vowel, or with a consonant.

38. NiggahĪta when followed by a consonant, may remain unchanged.

EXAMPLES.

- (i) taṃ dhammaṃ kataṃ.
- (ii) taṃ khaṇaṃ.
- (iii) taṃ patto.

39. NiggahĪta, followed by a consonant, may be transformed to the *nasal* of the class to which that consonant belongs.

EXAMPLES.

- (i) raṇaṃ + jaho = raṇaṇjaho.
- (ii) taṇhaṃ + karo = taṇhaṇkaro.
- (iii) saṃ + t̥hito = saṇthito.
- (iv) jutiṃ + dharo = jutindharo.
- (v) saṃ + mato = sammato.
- (vi) evaṃ + kho = evaṇ kho.
- (vii) dhammaṃ + ca = dhammaṇ ca.
- (viii) taṃ + niccutaṃ = tannaiccutaṃ.

Remark.—Before initial *l*, the niggahĪta of *saṃ* and *puṃ* is changed to *l*; as:

- (i) saṃ + lakkhaṇā = sallakkhaṇā.
- (ii) paṭi saṃ līno = paṭisallīno.
- (iii) saṃ + lekko = sallekko.
- (iv) puṃ + līgaṃ = pullīgaṃ.

40. Niggahīta, followed by *e* or *h* is changed to ññ and ñh respectively.

- (i) taṃ + eva = tañ ñeva.
- (ii) paccantaraṃ + eva = paccantarañ ñeva.
- (iii) evaṃ + hi kho = evañ hi kho.
- (iv) taṃ + hitassa = tañ hitassa.

41. *y* following niggahīta, becomes assimilated to it, and both together may become ññ; as :

- (i) saṃ + yuttaṃ = saññiyuttaṃ.
- (ii) saṃ + yogo = saññiyogo.

Remark.—Not seldom, no coalescence takes place, and both letters remain unchanged :

saṃyuttaṃ ; saṃyojanaṃ.

42. When preceding a vowel, niggahīta becomes *m* ; as :

- (i) taṃ + atthaṃ = tam atthaṃ.
- (ii) Yaṃ + āhu = yam āhu.
- (iii) kiṃ + etaṃ = kim etaṃ.

Remark.—Rules 39 and 42, are not strictly adhered to, in texts edited in Roman characters ; in prose above all, niggahīta is allowed to remain unchanged before a vowel or a consonant, even in the middle of a word sometimes ; in poetry, the retention of niggahīta or its change to *m* before a vowel, is regulated by the exigencies of the metres.

43. Sometimes, niggahīta before a vowel, may become *d* :

- (i) etaṃ + attho = etadattho.
- (ii) etaṃ + eva = etadeva.
- (iii) etaṃ + avoca = etadavoca.
- (iv) yaṃ + anantaraṃ = yadanantaraṃ

yam + idam + yadidam.

Remark.—The change of niggahīta into *d* is more fictitious than real; in most examples, the *d* is simply a survival. (see *Insertion of consonants*).

44. Niggahīta, before a vowel or a consonant may be elided; as:

- (i) tāsam + aham santike = tāsāham santike.
- (ii) ariyasaccānam + dassanam = ariyasaccāna-dassanam.
- (iii) etam Buddhānam + sāsanam = etam Buddhā-nasāsanam.

45. A niggahīta may sometimes be inserted before a vowel or a consonant;

- (i) ava siro = avamsiro.
- (ii) manopubba gamā = manopubbaṅgamā.
- (iii) cakkhu udapādi = cakkhum udapādi.
- (iv) yāva c' idha bhikkhave = yāvañ c'idha.....

46. After niggahīta, a vowel may be elided;

- (i) kim + iti = kinti.
- (ii) idam + api + idam pi.
- (iii) cakkam + iva = cakkam va.
- (iv) kalim + idāni = kalim 'dāni or kalin dāni.

INTERCHANGE OF LETTERS.

47. Not unfrequently an interchange of letters takes place; as:

- (i) dh becomes h Ex; rudhira = ruhira.
- (ii) d „ t „ sugado = sugato.
- (iii) t „ t „ pahato = pahaṭo

(iv)	t	becomes	d	Ex :	gantabba=gandabba.
(v)	g	„	k	„	hatthupaga = hatthu- paka.
(vi)	r	„	l	„	paripanno=palipanno.
(vii)	y	„	j	„	gavayo=gavajo.
(viii)	k	„	y	„	sake pure=saye pure.
(ix)	j	„	y	„	nijāṃputtaṃ=niyāṃ putaṃ.
(x)	t	„	k	„	niyato=niyako.
(xi)	k	„	kh	„	nikamati=nikhamati.

 SIGNS.

48. As has already been said on page 1, a dash (—) indicates a long vowel :

- (i) ahaṃ sakkhī ahaṃ sakkhī=I am witness !
- (ii) pajjalantāni pabbatakūṭṭāni mālāguḷabhāvaṃ
āpannāni disvā=seeing the blazing mountain
peaks had turned into nose-gays.....

49. *Crasis*, the contraction of two syllables into one, is shown by the circumflex accent (^) ; as :

- (i) sādhu hoti, lacchaṣīti, all right ! you'll get it.
- (ii) taṃ...gaṇhissāmi, I'll seize him !

Remark.—In some texts, crasis is expressed by a (—) dash, as used for the long vowels.

50. The elision of a vowel is expressed by an apostrophe (').

- (i) eken'ūno=ekena ūno.
- (ii) idān'eva=idāni eva.
- (iii) pi'ssa=pi assa.
- (iv) tass'ekadivasaṃ=tassa ekadivasaṃ.

CHAPTER III.

ASSIMILATION.

51. The matter included in this chapter should perhaps have come under the head of "*sandhi*," for assimilation is nothing but changes that occur for the sake of euphony.

I have remarked that, although the rules of sandhi, as explained in the preceding chapter, are readily understood and applied by the young students, the laws of assimilation puzzle them not a little, and retard their reading much more than is necessary. The difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which, the study of Pāli becomes sensibly more difficult.

In the following paragraphs, I will try and explain as succinctly and as clearly as possible, the rules of assimilation. The student cannot be too much recommended to study thoroughly this chapter and to refer to it constantly in the course of his studies.

52. Assimilation is the blending into one of two consonantal sounds. It involves the change of one sound to another of the same series, but sometimes also to a sound of another series. . (See page 2).

53. Assimilation is of two kinds:—

- (i) The *initial* consonant is assimilated to the *final* consonant of the preceding word. This is called : **Progressive Assimilation**.
- (ii) The *final* consonant of the preceding word is assimilated to the *initial* consonant of the word that follows. This is called : **Regressive Assimilation**,

EXAMPLES.

I.—PROGRESSIVE ASSIMILATION.

- I. (a) √ lag (to cling) + na = lagna = lagga (clung),
 II. (b) √ budh (to know) + ta = budhita = buddha
 (known).

It will be remarked that in example (a), the *n* (dental) has been assimilated to the *g* which belongs to another series (guttural).

In (b), the *t*, become *d*, assimilates to the preceding *dh*, both being sounds of the same series (dentals).

II.—REGRESSIVE ASSIMILATION.

- I. (a) √ lip (to smear) + ta = lipta = litta (smeared).
 II. (b) √ dam (to subdue) + ta = damta = danta (subdued).

In these two examples, *p*, in (a), is assimilated to initial *t* and passes to another series of sounds.

In (b), *m* likewise passing to another series, assimilates itself to *t* and becomes *n*.

GENERAL RULES OF ASSIMILATION.

54. Assimilation takes place mostly in the formation of the *Passive Voice*, the *Passive Perfect Participle*, the *base of verbs of the third conjugation*, of the *Infinitive*, *Gerund*, the *Potential Passive Participle*, and in the formation of the *Desiderative*; also under the influence of certain suffixes in the derivation of words.

55. In Pāli, Regressive Assimilation is the more common.

56. (a) When a *mute* meets with an initial mute (non-nasal), there is regressive assimilation *generally*, that is, the first consonant is assimilated to the second :

(i) sak + ta = sakta = satta.

(ii) sak + thi = sakthi = satthi.

57. A *guttural* assimilates the following dental.

lag + na = lagna = lagga

sak + no = sakno = sakko + ti = sakkoti.

58. A *guttural* assimilates a *final* dental :

(i) ud + kamāpeti = ukkamāpeti.

(ii) tad + karo = takkaro.

(iii) ud + gacchati = uggacchati.

59. A final *palatal** being followed by a *dental* surd or sonore, assimilates it into a *lingual* :

(i) √maj + ta = maṭṭha or maṭṭa.

(ii) √pucch + ta = puṭṭha.

(iii) √icch + ta = iṭṭha.

* To better understand these changes, the student ought to bear in mind that no word can end in a *palatal* nor in *h*, because these letters are not primitive letters : the palatals have sprung into existence from the contact of *guttural* consonants with certain vowels ; and *h* represents an old *gh* and is the aspirate of *j* ; the original gutturals, therefore, reappear at the end of words either pure or transformed into a lingual, and then assimilate or are assimilated by the following dental. For instance : √pucch = puṭh + ta = puṭṭha, but, √muc = muk + ta = mukta = mutta ; √bhuj = bhuk + ta = bhukta = bhutta ; again √maj = maṭ (ṭ = Sank. ṣ) + ta = maṭṭa. In Sansk., √mrj + ta = mrṣta = Pāli : maṭṭa.

(a) *j* however sometimes is assimilated to the following *t* :

(iv) $\sqrt{\text{bhu}}j + \text{ta} = \text{bhutta}.$

(b) *c* also becomes assimilated to *t* :

(v) $\sqrt{\text{muc}} + \text{ta} = \text{mutta}.$

60. But an *initial* palatal assimilates a final dental in palatal.

$\text{u}j + \text{cinati} = \text{uccinati}.$

$\text{ud} + \text{chedi} = \text{ucchedi}.$

$\text{ud} + \text{jala} = \text{ujjala}.$

$\text{ud} + \text{jhāyati} = \text{ujjhāyati}.$

61. a final *lingual* assimilates a following *surd dental*, (*t*) :

$\sqrt{\text{ku}}\text{ṭṭ} + \text{ta} = \text{kuṭṭha}.$

62. A final *dental* is assimilated to the following consonant :

(i) $\text{ud} + \text{gaṇhāti} = \text{uggaṇhāti}.$

(ii) $\text{ud} + \text{kipati} = \text{ukkipati}.$

(iii) $\text{ud} + \text{chindati} = \text{ucchindati}.$

(iv) $\text{ud} + \text{jhāyati} = \text{ujjhāyati}.$

(v) $\text{ud} + \text{sāha} = \text{ussāha}.$

(vi) $\text{ud} + \text{tiṇṇa} = \text{uttiṇṇa}.$

(vii) $\text{ud} + \text{loketi} = \text{ulloketi}.$

63. When *initial t*, follows a *sonant aspirate*, the assimilation is progressive : the *final sonant aspirate* loses its aspiration, the following *t* (*surd*) becomes sonant, viz ; *d*, and taking the aspiration which the final sonant has lost, becomes *dh*.

EXAMPLES.

$\sqrt{\text{rudh}} + \text{ta} = \text{rudh} + \text{da} = \text{rud} + \text{dha} = \text{ruddha}.$

Remark.—In the case of final *bh*, initial *t* having become *dh*, regressive assimilation takes place ;

$$\surd \text{labh} + \text{ta} = \text{labh} + \text{d} = \text{lab} + \text{dha} = \text{laddha}.$$

64. Before an *initial* dental surd, a guttural or a labial surd unaspirate is generally assimilated :

$$(i) \text{tap} + \text{ta} = \text{tapta} = \text{tatta}.$$

$$(ii) \text{sak} + \text{ta} = \text{sakta} = \text{satta}.$$

$$(iii) \text{sak} + \text{thi} = \text{sakthi} = \text{satthi}.$$

$$(iv) \text{kam} + \text{ta} = \text{kamta} = \text{kanta}.$$

65. An *initial labial* generally assimilates a preceding dental surd or sonant unaspirate :

$$(i) \text{tad} + \text{purisa} = \text{tappurisa}.$$

$$(ii) \text{ud} + \text{bhijjati} = \text{ubbhijjati}.$$

$$(iii) \text{ud} + \text{pajjati} = \text{uppajjati}.$$

$$(iv) \text{ud} + \text{majjati} = \text{ummajjati}.$$

66. A *final* labial may assimilate an initial nasal :

$$\text{pāp} + \text{no} + \text{ti} = \text{pāpno} + \text{ti} = \text{pappoti}.$$

ASSIMILATION OF **NASALS**.

67. Final *m* before *t* is assimilated :

$$\surd \text{gam} + \text{tvā} = \text{gamt} \text{vā} = \text{gantvā}.$$

68. The group *sm* is preserved :

$$\text{tasmim}, \text{bhasmā}, \text{asmā}, \text{usmā}.$$

69. An *initial* nasal assimilates a preceding dental :

$$(i) \text{ud} + \text{magga} = \text{un} + \text{magga} = \text{ummagga}.$$

Remark. Here final *d*, being before a nasal, is first changed to the nasal of its class, that is *n*, and this *n* (dental) is then assimilated to *m* (labial). So for *gantvā* in 67.

(ii) *ud + nadati = unnadati.*

(iii) *√ chid + na = chinna.*

ASSIMILATION OF Y.

70. *Y*, is regularly assimilated to the *preceding* consonant by Progressive Assimilation.

71. The assimilation of *y* takes place principally in the Passive Voice, in the formation of verbal bases of the 3rd conjugation, of some gerunds and of numerous derived nouns.

(i) *√ gam + ya = gamya = gamma.*

(ii) *√ pac + ya = pacya = pacca.*

(iii) *√ mad + ya = madya = majja.*

(iv) *√ bhaṇ + ya = bhanya = bhañña.*

(v) *√ div + ya = divya = dibba.*

(vi) *√ khād + ya = khādyā = khajja (34).*

(vii) *√ khan + ya = khanya = khañña.*

72. This rule holds good also in the middle of a compound word: final *i* having become *y* by Rule 27 (1) (a), is assimilated to the preceding consonant, and the following word is joined on to form a compound.

EXAMPLES.

(i) *pali* + aṅko = paly aṅko = pallaṅko.*

(ii) *vipali* + āso = vipaly āso = vipallāso.*

(iii) *vipali + atthaṃ = vipaly atthaṃ = vipallatthaṃ.*

* The preposition *pari*, is not seldom changed into *pali*.

- (iv) $\text{api} + \text{ekacce} = \text{apy ekacce} = \text{appekacce}.$
- (v) $\text{api} + \text{ekadā} = \text{apy ekadā} = \text{appekadā}.$
- (vi) $\text{abhi} + \text{uggacchati} = \text{abhy uggacchati} = \text{abbhug-gacchati}.$
- (vii) $\text{abhi} + \text{okiraṇaṃ} = \text{abhy okiraṇaṃ} = \text{abbhokira-ṇaṃ}.$
- (viii) $\text{abhi} + \text{añjanaṃ} = \text{abhy añjanaṃ} = \text{abbhañjanaṃ}$
- (ix) $\text{āni} + \text{āyo} = \text{āny āyo} = \text{āññāyo (34, 35)}.$

73. By far the most common changes occurring through the assimilation of *y* (final as in the above examples) or of *ya* (initial as in 71), take place when the dental surd unaspirate *t* or the dental sonore aspirate or inaspirate *dh*, precedes. To state the rule shortly :

74. (i) *final* $\text{ti} + \text{any dissimilar vowel becomes cc} + \text{that vowel}.$
- (ii) „ $\text{dhi} + \text{vowel}.$ „ „ $\text{jjh} + \text{vowel}.$
- (iii) „ $\text{di} + \text{vowel}.$ „ „ $\text{jj} + \text{vowel}.$
- (iv) „ $\text{t} + \text{ya} = \text{cca}.$
- (v) „ $\text{d} + \text{ya} = \text{jja}.$
- (vi) „ $\text{dh} + \text{ya} = \text{jjha}.$

EXAMPLES.

- (i) $\text{ati} + \text{antaṃ} = \text{aty antaṃ} = \text{accantaṃ}.$
- (ii) $\text{pati} + \text{ayo} = \text{paty ayo} = \text{paccayo}.$
- (iii) $\text{pati} + \text{eti} = \text{paty eti} = \text{pacceti}.$
- (iv) $\text{iti} + \text{assa} = \text{ity assa} = \text{iccassa}.$
- (v) $\text{iti} + \text{ādi} = \text{ity ādi} = \text{iccādi}.$
- (vi) $\text{jāti} + \text{andho} = \text{jāty andho} = \text{jaccandho (34, 35)}.$

- (vii) adhi + āgamo = adhy āgāmo = ajjhāgamo.
 (viii) adhi + ogāhitvā = adhy ogāhitvā = ajjhogāhitvā.
 (ix) adhi + upagato = adhy upagato = ajjhupagato.
 (x) adhi + eti = adhy eti = ajjheti.
 (xi) nadī + ā = nady ā = najjā.
 (xii) yadi + evaṃ = yady evaṃ = yajjevam.
 (xiii) sat + ya = satya = sacca.
 (xiv) paṇḍita + ya = paṇḍitya = paṇḍicca.
 (xv) √ mad + ya = madya = majja.
 (xvi) √ vad + ya = vadya = vajja.
 (xvii) √ rudh + ya = rudhya = rujja

75. Final *th* + ya = ccha ; as :
 tath + ya = tathya = taccha.

76. A final *sibilant* may assimilate a following *y* :

(i) √ pas + ya = pasya = passa

(ii) √ dis + ya = disya = dissa

77. *v* + ya becomes — bba :

√ div + ya = divya = dibba.

√ siv + ya = sivya = sibba.

Remark.—At the *beginning* of a word, however, the *y* (the semi-vowel of *i*) is retained, and *v*, is changed to *b* :

(i) vi + ākaraṇaṃ = vyākaraṇaṃ = byākaraṇaṃ.

(ii) vi + añjanaṃ = vyañjanaṃ = byañjanaṃ.

78. When *y* follows *h*, *metathesis* * takes place :

(i) √ sah + ya = sahya, and by metathesis = sayha

(ii) √ guh + ya = guhya = guyha.

* Metathesis is the transposition of letters.

79. Initial *ya*, may assimilate a final dental, non nasal :

ud + yuñjati = uyyuñjati.

ud + yāti = uyyāti.

ud + yāna = uyyāna.

ASSIMILATION OF R.

80. Final *r* is often assimilated to a following mute ; as :

(i) √ kar + tabba = kattabba.

(ii) √ kar + tā = kattā.

(iii) √ kar + ya = kayya

(iv) √ dhar + ma = dhamma.

81. Very often too, final *r* is dropped

(i) √ mar + ta = mata.

(ii) √ kar + ta = katā.

82. Sometimes, *r* having been dropped, the vowel *a* before it, is lengthened :

(i) √ kar + tabba = kātabba.

(ii) √ kar + tum = kātum.

83. *r* followed by *n*, lingualizes the *n*, and then becomes assimilated to it :

√ car + na = carṇa = ciṇṇa

The student will understand the insertion of *i* when reading the chapter on Passive Perfect Participles.

84. Final *r* may be assimilated to a following *l* :

dur (=du) + labho = dullabho.

ASSIMILATION OF **ś**.

85. **ś** (or **sa**) is assimilated by the preceding consonant, having first been transformed into a *guttural* or a *palatal*.

86. Final **j** + **sa** = **kkha** :

(i) **titij** + **sa** = **titikkha**.

(ii) **bubhuj** + **sa** = **bubhukkha**.

87. Final **p** + **sa** = **ccha** :

jigup + **sa** = **jiguccha**.

88. Final **t** + **sa** = **cch** :

tikit + **sa** = **tikiccha**.

89. Final **s** + **sa** = **ccha** :

jighas + **sa** = **jighaccha**.

90. Final **s**, assimilates a following **y**.

√ **nas** + **ya** = **nassa**. (Cf. 76).

91. But sometimes the combination remains unchanged.

alasa + **ya** = **ālasya**.

92. Final **s**, assimilates an initial **t** into a lingual :

(i) √ **kas** + **ta** = **kaṭṭha**.

(ii) √ **kilis** + **ta** = **kiliṭṭha**.

(iii) √ **ḍas** + **ta** = **ḍaṭṭha**.

93. Initial **s** assimilates a preceding dental

(i) **ud** (or **ut**) + **sāha** = **ussāha**.

(ii) **ud** (or **ut**) + **suka** = **ussuka**.

94. Pretty often, **s** + **t** = **tt** :

√ **jhas** + **ta** = **jhatta**.

95. Sometimes too, $s+t=tth$:

√ vas + ta vuttha.

ASSIMILATION OF H.

96. (a) Initial *h* sometimes is changed to the *mute aspirate* of the class of the preceding final consonant:

(i) ud + harati = uddharati :

(ii) ud + haraṇa = uddharaṇa.

(iii) ud + hata (√ han) = uddhata.

97. When final *h* is followed by a nasal, the group generally undergoes metathesis (See 78; note).

√ gah = ṇa = gahṇa = gaṇha.

98. Metathesis also occurs in the groups *hy* and *hv*

(i) mahyaṁ becomes mayhaṁ.

(ii) oruh + ya „ oruyha.

(iii) Jihvā becomes jivhā.

Remark.—Very seldom, *h* is assimilated to the following *ya*, leh + ya = leyya.

99. *h* is sometimes changed to *gh*; (*) principally in the root *han*, to kill.

hanati, to kill, or ghateti, to kill.

ghañña, killing, from √ han (han or ghan + ya = ghañña).

ghammati, to go = hammati, to go.

* It must be remembered that *h* is the aspirate of *j*, since it now represents an ancient *gh* (59, note), and therefore, in euphony, it is treated exactly as *j*, that is to say, when final it becomes sometimes *k* and sometimes *t*. The above rules, which may seem arbitrary are familiar to the Sanskritist.

100. Final $h+t$ becomes generally dda :

✓ $duh+ta=duddha$.

101. Sometimes also $h+t=dh$.

✓ $lih+tuṃ=ledhum$.

(For the change of i to e see "Strengthening").

102. It has been said above (7) that $ḷ$ is very often interchangeable with $ḍ$; when the $ḍ$ is aspirate viz., $ḍh$ its substitute also becomes aspirate, viz., $ḷh$.

Now according to para 101 we have seen that $h+t$ become $ḍh$; to this $ḍh$ may be substituted $ḷh$, so that we have the following forms :

✓ $muh+ta=mūḍha=mūḷha$.

✓ $ruh+ta=rūḍha=rūḷha$.

CHAPTER IV.

(a) STRENGTHENING PROCESS.

103. Strengthening is the process of changing a vowel sound into another vowel sound.

104. The vowels which undergo *strengthening* are :
a, i, ī, u and ū.

105. Thus, a being strengthened, becomes ā

i	„	„	„	e
ī	„	„	„	e
u	„	„	„	o
ū	„	„	„	o

106. The *result* thus obtained is also called *guṇa* (quality).

107. Therefore, the *guṇa* of *a*, is, *ā* .

„ „ „ „ *i*, and *ī* is, *e*.

„ „ „ „ *u*, and *ū* is, *o*.

108. Further, as we already know (by rules 27 (i) *d*, 27 (ii) *b*.) final *e* and *o* when followed by a vowel may be changed into their semi-vowel+ that vowel.

109. The following table of this very useful changes should be born in mind,

Simple vowel.	Strengthening or <i>guṇa</i> .	Vowel and Semi-vowel.
<i>a</i>	<i>ā</i>	none
<i>i</i> , <i>ī</i>	<i>e</i>	<i>ay</i>
<i>u</i> , <i>ū</i>	<i>o</i>	<i>av</i>

110. Strengthening occurs frequently in the formation of Verbal bases, of Verbals* and in the derivation of words under the influence of certain suffixes.

Remark.—In the derivation of Primary and Secondary nouns (*see Derivation*), it will simplify matters to assume at once that :

i or *ī* + *a* = *aya*.

u or *ū* + *a* = *ava*.

e + *a* = *aya*.

o + *a* = *ava*.

* See chapter on Verbs.

(b) METATHESIS.

111. Examples of metathesis have already (78) been given.

112. Metathesis is the transposition of letters or of syllables in a word; the following are further instances of this transposition.

(i)	pariyudāhāsi	becomes	payirudāhāsi.
(ii)	ariya	„	ayira.
(iii)	kariyā	„	kayirā.
(iv)	masaka	„	makasa
(v)	rasmi	„	ramsī.
(vi)	na abhineyya	„	anabhineyya.
(vii)	cilimikā	„	cimilikā.

(c) EPENTHESIS.

113. Epenthesis is the insertion of a letter in the middle of a word.

114. Epenthesis is resorted to mostly to avoid a hiatus, or the collocation of consonants of different organs.

EXAMPLES.

klesa	becomes	kilesa.
ācārya	„	ācāriya.
tiāṅgula	„	tivaṅgula
hyo	„	hiyo or hiyyo.
arhati	„	arahati.
barhisa	„	barihisa.
hrada	„	harada
srī	„	sirī
hrī	„	hirī
plavati	„	pilavati
	etc.	

(d) DROPPING OF SYLLABLES.

115. Sometimes, for the sake of the metre, or to facilitate pronunciation, whole syllables are dropped, Ex.,

(i) abhiññāya sacchikatvā, becomes, abhinñā sacchikatvā.

(ii) Jambudīpaṃ avekkhanto addasa, becomes, Jambudīpaṃ avekkhanto adda.

(iii). dasasahassī, becomes, dasahassī.

(iv) chaḍaṅgula, becomes, chaṅgula.

CHAPTER V.

DECLENSION.

116. (a) Declension is the adding to the stems of Nouns and Adjectives certain suffixes which show : *case, gender and number*.

(b) The *stem* or *base* of a noun is that noun as it stands before any suffix has been added to it.

(c) Pāli has three genders : the masculine, the feminine and the neuter.

(d) Pāli does not strictly follow the natural division of male, female etc. in assigning gender to nouns ; many nouns which are masculine in English are feminine or neuter in Pāli and vice-versa, a great number of nouns which we consider as neuter are, some masculine, some feminine in Pāli. This is called *grammatical gender*.

(e) There are two numbers : the singular and the plural.

(f) There are eight cases :

1. *Nominative*, shewing the *subject* of the sentence.
2. *Genitive*, shewing possession (*of, 's*).
3. *Dative*, shewing the object or person *to* or *for* whom something is given or done.
4. *Accusative*, this is the *object* of the sentence.

5. *Instrumentive*, shews the object or person *with* or *by* whom something is performed.
6. *Ablative*, generally shewing separation, expressed by *from*.
7. *Locative*, shewing place (*in, on, at, upon* etc.)
8. *Vocative*, used in addressing persons.

Remark.—The student will find fuller explanations of the uses of the cases in the chapter on Syntax.

117. The declension of nouns is divided into two great divisions :

(a) *Vowel-declension*, comprising all the stems that end in a vowel.

(b) *Consonantal-declension*, in which are included all the stems ending in a consonant.

(c) *Vowel-declension* is generally, for the sake of clearness, divided again into three classes :

- (i) the declension of stems ending in, *a* or, *ā*;
- (ii) the declension of stems ending in, *i* or, *ī*;
- (iii) the declension of stems ending in, *u* or, *ū*;

118. (a) Native grammarians give the following as the regular case-endings or suffixes for all nouns.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	s.	Nom.	yo.
Gen.	ssa.	Gen.	naṃ.
Dat.	ssa.	Dat.	naṃ.
Acc.	aṃ.	Acc.	yo.
Ins.	ā.	Ins.	hi.
Abl.	smā.	Abl.	hi.
Loc.	smiṃ.	Loc.	su.
Voc.	(like the stem of <i>Nom.</i>).	Voc.	(like the <i>Nom.</i>).

- (b) Most of the above suffixes are theoretical only, in practice they differ considerably according to gender and case.

The actual suffixes will be given with each declension.

VOWEL DECLENSION.

Declension of *stems* ending in *a* (*short*).

119. (a) The great bulk of nouns and adjectives belong to this declension, and as the other declensions have borrowed several of its suffixes, its thorough mastery is most important and will greatly facilitate the study of the other declensions.

(b) Nouns ending in *a*, are all masculine or neuter.

120. The following are the *suffixes* of masculine nouns the stem of which ends in *a*.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	o.	Nom.	a, āse.
Gen.	ssa.	Gen.	naṁ.
Dat.	{ ssa. āya.	Dat.	naṁ.
Acc.	m̐.	Acc.	e.
Ins.	ina.	Ins.	hi, ebhi
Abl.	ā, smā, mhā, to.	Abl.	hi, ebhi.
Loc.	i, smim̐, mhi.	Loc.	su.
Voc.	(like the stem) and ā.	Voc.	a.

121. These suffixes have to be attached to the stems, taking care to observe the sandhi rules which may apply when suffixes begin with vowel; in every case the student should accustom himself to look up the rules, which will be referred to by their numbers, and accustom himself to account for every form he meets with, whether nominal, verbal or derivative. He should remember that a systematic study from the start, will ensure thoroughness and eventually save him a great deal of labour and time.

122. DECLENSION OF **DEVA**—GOD, ANGEL.*Singular.*

Nom.	devo, a god.
Gen.	devassa, a god's, of a god.
Dat.	devassa, to <i>or</i> for a god. devāya, „
Acc.	devam, a god.
Ins.	devena, by, with, <i>or</i> on account of, a god.
Abl.	devā, from a god. devasmā, „ devamhā, „ devato, „
Loc.	deve, in, on, <i>or</i> upon a god. devasmim „ „ „ devamhi „ „ „
Voc.	deva, devā, O god !

Plural.

Nom.	devā, gods.
Gen.	devānam, gods', of gods.
Dat.	devānam, to <i>or</i> for gods.
Acc.	deve, gods.
Ins.	devehi, devebhi, by, with, <i>or</i> on account, of gods.
Abl.	devehi, devebhi, from gods.
Loc.	devesu, in, on, <i>or</i> upon gods.
Voc.	devā, O gods !

EXERCISE.

Decline like deva (masc.).

nara, man.	mātaṅga, elephant.
byaggha, tiger.	sīha, lion.
miga, deer.	orodha, a seraglio.
gandhabba, musician.	dhamma, doctrine, right.
kacchapa, tortoise.	putta, son.
satta, being.	kūpa, a mast.
sumsumāra, crocodile.	makara, a sea-monster.

Remarks. (a)—The true *Dat. sing.* in, *āya* has now generally been displaced by the suffix of the *Gen. ssa*; the *Dat. āya* is almost equal to an *Infinitive* and mostly denotes intention.

(b) *smā* and *mhā* of the *Abl.* and *smim* and *mhi* of the *Loc.* have been borrowed from the *pronominal declension*, (see *Declension of Pronouns*),

(c) *so* is sometimes used also as *Abl. sing.* suffix, as: *vaggaso*, by groups; *bhāgaso*, by share.

(d) *sā* is also found as a *Ins. sing.* suffix, as: *balasā*, by force, forcibly; *talasā*, with the sole of the foot.

(e) The *Nom. plur.* in-*āse*, very scarce, corresponds to the *Vedic Nom. plur.*

(f) *ebhi*, of the *Ins.* and *Abl. plural*, is mostly used in poetry, and probably comes from the *Vedic-ebhis*.

(g) Before *o*, *Nom. sing.*, *ehi*, *ebhi*, *Ins. and Abl. plur.* and *e*, *Gen. plur.* final *a* of the stem is dropped:

deva + o = dev + o = devo.

deva + ehi = dev + ehi = devehi.

(h) Before *su*, *Loc. plur*, final *a* of stem is changed to *e*.

(i) In the *Dat. Ins. Abl.* and *Loc. sing.*; and in *Nom.* and *Voc. plur.*, the usual rules of sandhi are regularly followed:

Singular.

Instrumentive.	deva + ina = devena.	(21, 1).
Dative.	deva + āya = devāya.	(22).
Loc.	deva + i = deve	(21, 1).
Abl.	deva + ā = devā.	(22).

Plural.

Nom.	deva + a = devā	(<i>ibid</i>).
	deva + āse = devāse	(„).
Voc.	deva + a = devā	(„).

(j) Before *naṃ*, *Gen. and Dat. plur.*, final *a* of the stem is lengthened.

deva + naṃ = devā + naṃ = devānaṃ.

123. Neuter nouns in *a* (short).

SUFFIXES.

Singular.

Nom.	in
Gen.	ssa
Dat.	ssa, āya.
Acc.	in
Ins.	ina
Abl.	{ ā, smā mhā, to
Loc.	i, smim, mhi
Voc.	(like the stem)

Plural.

Nom.	ni, a.
Gen.	naṃ.
Dat.	naṃ.
Acc.	ni, e.
Ins.	ehi, ebhi.
Abl.	ehi, ebhi.
Loc.	su.
Voc.	ni, a.

124 DECLENSION OF **RŪPA** (NEUTER), FORM.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	rūpaṃ	Nom.	rūpāni, rūpā.
Gen.	rūpassa	Gen.	rūpānaṃ.
Dat.	rūpassa, rūpāya	Dat.	rūpānaṃ.
Acc.	rūpaṃ	Acc.	rūpāni, rupe.
Ins.	rūpena	Ins.	rūpehi, rūpebhi
Abl.	rūpā rūpasmā rūpamhā rūpato	Abl.	rūpehi. rūpebhi.
Loc.	rūpe rūpasmim rūpamhi	Loc.	rūpesu.
Voc.	rūpa	Voc.	rūpāni, rūpā.

Remarks.—(a) **Ni** is essentially the distinctive sign of Neuter nouns in the *Nom. Acc. and Voc. plur.* in all declensions.

(b) The final vowel of the stem is lengthened before *ni*.

EXERCISE.

Decline like rūpa.

citta, mind.	sota, ear.
mūla, root, price.	velūriya, coral.
upaṭṭhāna, service.	ahata, cloth (new).
jala, water.	osāna, end.
lona, salt.	savana, hearing.
vajira, diamond.	sāṭaka, garment.
vāta, wind.	pesana, despatch, sending.
yotta, rope.	paṭṭana, a sea port.
yuddha, fight.	paṇṇa, leaf.

Remarks.—(a). It will be noticed that neuter nouns in *a* differ from the masculine in *a*, in the *Nom. sing.* and in the *Nom. Acc.* and *Voc. plur.*; all the other cases are indetical.

(b) In the *sing.* the *Nom. Acc.* and *Voc.* have the same form.

(c) The form in *āni*, of the *Nom. Acc.* and *Voc. plur.* is the most common.

125. Declension of nouns in *ā* (long).

All nouns ending in *ā* are feminine.

126. SUFFIXES.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	—	Nom.	ā, yo
Gen.	āya	Gen.	naṃ
Dat.	āya	Dat.	naṃ
Acc.	ṃ	Acc.	ā, yo
Ins.	āya	Ins.	hi, bhi
Abl.	āya, to	Abl.	hi, bhi
Loc.	āyaṃ, āya	Loc.	su
Voc.	e	Voc.	ā, yo

127. DECLENSION OF **KAÑÑĀ** (FEM.), A VIRGIN.

<i>Singular.</i>	
Nom.	kaññā.
Gen.	kaññāya.
Dat.	kaññāya.
Acc.	kaññāṃ.
Ins.	kaññāya.
Abl.	kaññāya, kaññato.
Loc.	kaññāyaṃ, kaññāya.

Plural.

Nom.	kaññā, kaññāyo.
Gen.	kaññānaṃ.
Dat.	kaññānaṃ.
Acc.	kaññā, kaññāyo.
Ins.	kaññāhi, kaññābhi.
Abl.	kaññāhi, kaññābhi.
Loc.	kaññāsu.
Voc.	kaññā, kaññāyo.

Remarks (a).—Before *to* of the *Abl.*, *sing.* the final vowel, if long, is shortened. So before *m* of *Acc. sing.*

(b) The following words, all meaning *mother*, have two forms in the *Loc. sing.*:

ammā, ambā, annā, tātā.

Loc. Sing. { ammā, ambā, annā, tātā.
amma, amba, anna, tāta.

(c) In the *Acc. sing.* final ā is shortened.

EXERCISE.

Decline like kaññā :

saddhā, faith.	medhā, intelligence.
vijjā, science.	paññā, wisdom.
taṇhā, lust, thirst.	mettā, love.
icchā, desire.	bhikkhā, begged-food.
gāthā, stanza.	mālā, garland.
khiddā, play, sport.	pūjā, honour.
senā, army.	chāyā, shadow.
nāvā, boat.	pipāsā, thirst.
Gīvā, throat.	velā, time.

128. It has been said above (125) that all nouns ending in \bar{a} are feminine; but there are a very few examples of masculine nouns ending in \bar{a} . We give below their declension.

Masculine nouns in \bar{a} (long.)

DECLENSION OF $\bar{s}\bar{a}$ —DOG.

Singular.

Nom.	$\bar{s}\bar{a}$.
Gen.	sassa.
Dat.	sassa, $\bar{s}\bar{a}$ ya.
Acc.	sam̐.
Ins.	sena.
Abl.	$\bar{s}\bar{a}$, sasmā, samhā.
Loc.	se, sasmim̐, samhi.
Voc.	sa.

Plural.

Nom.	$\bar{s}\bar{a}$.
Gen.	$\bar{s}\bar{a}$ nam̐.
Dat.	$\bar{s}\bar{a}$ nam̐.
Acc.	$\bar{s}\bar{a}$ ne.
Ins.	$\bar{s}\bar{a}$ hi, $\bar{s}\bar{a}$ bhi.
Abl.	$\bar{s}\bar{a}$ hi, $\bar{s}\bar{a}$ bhi.
Loc.	$\bar{s}\bar{a}$ su.
Voc.	$\bar{s}\bar{a}$.

Remarks.—(a) the declension above given is according to the *Rupasiddhi*.

(b) The declension given in the *Saddanīti* differs slightly :

<i>Singular.</i>		<i>Plural.</i>	
Nom.	sā	Nom.	sā, sāno.
Gen.	sassa	Gen.	sānam.
Dat.	sassa	Dat.	sānam.
Acc.	sānam	Acc.	sāne.
Ins.	sānā	Ins.	sānehi, sānebhi.
Abl.	sānā	Abl.	sānehi, sānebhi.
Loc.	sāne	Loc.	sānesu.
Voc.	sa	Voc.	sā, sāno.

The following are declined like **sā** :

Paccakkhadhammā, one to whom the Doctrine is evident.

Gaṇḍīvandhavā, Arjuna.

mā, the moon. rahā,* sin.

Remark.—Masculine nouns in ā belong to the Consonantal declension, but native grammarians, consider them as stems ending in a vowel.

129. Declension of nouns in / (short).

Nouns the stem of which ends in / are Masculine, Feminine, and Neuter. They do not form a very numerous class.

* Niruttidīpanī, a scholium on Moggallānavyākaraṇa, a grammar held in high esteem in Ceylon and Burma.

Masculine nouns in i.

130.

SUFFIXES.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	—	Nom.	ī, yo
Gen.	ssa, no	Gen.	nañ
Dat.	ssa, no	Dat.	nañ
Acc.	m	Acc.	ī, yo
Ins.	nā	Ins.	hi, bhi
Abl.	nā, smā, mhā	Abl.	hi, bhi
Loc.	smim, mhi	Loc.	su
Voc.	—	Voc.	ī, yo

131. DECLENSION OF **KAPI** (MASC.)—MONKEY.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	kapi	Nom.	kapī, kapayo
Gen.	kapissa, kapino	Gen.	kapīnañ
Dat.	kapissa, kapino	Dat.	kapīnañ
Acc.	kapim	Acc.	kapī, kapayo
Ins.	kapinā	Ins.	kapīhi, kapībhi
Abl.	kapinā, kapismā, kapimhā	Abl.	kapīhi, kapībhi
Loc.	kapisimim, kapimhi	Loc.	kapīsu
Voc.	kapi	Voc.	kapī, kapayo

Remarks —(a) The *Nom.* and *Voc. sing.* are like the stem.

(b) In the *Nom.* *Acc.* and *Voc. plur.* final *i*, is changed to *a* before suffix *yo*.

(c) However, final *i* is sometimes preserved before *yo*, so that we also have the form **kapiyo** (rare).

(d) In the plural, before suffixes : *nam*, *hi*, *bhi*, *su* final *i* is lengthened.

(e) Some rare and old forms are sometimes found :

(i) *Gen. sing.* ending in—*e*, as : *mune*.

(ii) *Loc. sing.* „ in—*o*, as : *ādo*, and also

(iii) „ „ in—*e*, as : *gire*.

(iv) *Ins. sing.* „ in—*ena*, as : *raṁsena*.

(v) *Nom. plur.* „ in—*no*, as : *saramatino*.

(f) Not seldom, the stem itself is used for almost all the cases in the *singular*.

EXERCISE.

Words declined like kapi (masc).

aggi, fire.	kali, sin.
sandhi, union.	nidhi, a depository.
sārathi, a charioteer.	yati, a monk.
añjali, salutation.	ari, an enemy.
bondi, body.	giri, a mountain.
ūmi, a wave.	bali, oblation.
senāpati, a general.	gahapati, householder.

Feminine nouns in ī (short).

132.

SUFFIXES.

<i>Singular</i>		<i>Plural.</i>	
Nom.	—	Nom.	I, yo.
Gen.	ā.	Gen.	nam.
Dat.	ā.	Dat.	nam.
Acc.	m.	Acc.	I, yo.
Ins.	ā.	Ins.	hi, bhi.
Abl.	ā.	Abl.	hi, bhi.
Loc.	ā, am	Loc.	su.
Voc.	—	Voc.	I, yo.

133. (a) DECLENSION OF **RATTI** (FEM.)—NIGHT.*Singular.*

Nom.	ratti
Gen.	rattiyā, ratyā.
Dat.	rattiyā, ratyā.
Acc.	rattim.
Ins.	rattiyā, ratyā.
Abl.	rattiyā, ratyā
Loc.	rattiyā, ratyā. rattiyam, ratyam.
Voc.	ratti.

Plural.

Nom.	rattī, rattiyō, ratyō.
Gen.	rattīnam.
Dat.	rattīnam.
Acc.	rattī, rattiyō, ratyō.
Ins.	rattīhi, rattībhi.
Abl.	” ”
Loc.	rattīsu.
Voc.	rattī, rattiyō, ratyō.

Remarks.—(a) There is an ancient *Loc. sing.* in *o* : ratto.

(b) An *Abl. sing.* in *to*, is also found : rattito.

(c) In the *Gen.*, *Dat.*, *Ins.*, *Abl.* and *Loc. sing.* a *y* is inserted between the stem and the suffix *ā* to avoid a hiatus. (See 27 (ii) Remark 2, p. 12); so also in the *Loc. sing.* before *am*.

- (d) Before \bar{a} , of the same cases, final i of the stem may become y by rule 27 (i), a ; and as, in Pāli, there can be no group of three consonants* one t is dropped. Hence we get :

$ratti + \bar{a} = ratty\bar{a} = raty\bar{a}$.

- (e) Before suffixes, *nam*, *hi*, *bhi*, *su* of the plural, the i of the stem is lengthened.

(b) DECLENSION OF **JĀTI** (FEM.)—BIRTH.

Singular.

Nom.	jāti
Gen.	jātiyā, jatyā, jaccā
Dat.	" " "
Acc.	jātim
Ins.	jātiyā, jatyā, jaccā
Abl.	" " "
Loc.	jātiyā, jatyā, jaccā jātiyam, jatyam, jaccam.
Voc.	jāti

Plural.

Nom.	jāti, jātiyo, jatyo, jacco
Gen.	jātinam
Dat.	jātinam
Acc.	jāti, jātiyo, jatyo, jacco
Ins.	jātihi, jātibhi
Abl.	" "
Loc.	jātiṣu
Voc.	jāti, jātiyo, jatyo, jacco

* Except *ntra*, as in *antra*, etc.

- Remarks.*—(a) For the forms, *jaccā* and *jaccam* see rule 74.
- (b) *Jacco* is obtained by the assimilation of *ya* after the elision of final, *i*. (71, 74).
- (c) It will be remarked that, whereas in Masc. Nouns in *i*, the *i* of the stem is changed to *a* before *yo*, in Fem. nouns it is retained.

EXERCISE.

Nouns declined like ratti (fem.)

Bhūmi, earth.	keli, amusement.
satti, ability.	nandi, joy.
patti, attainment.	mati, understanding.
tuṭṭhi, satisfaction.	mutti, deliverance.
āsatti, attachment.	vuddhi, increase.
dhūli, dust.	ruci, splendour.
tanti, a string.	chavi, the skin.
gati, going, rebirth.	cuti, disappearance.
sati, recollection.	diṭṭhi, sight, belief.

Neuter Nouns in—ī (short).

134.

SUFFIXES.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	—	Nom.	ni, ī
Gen.	ssa, no	Gen.	naṃ
Dat.	ssa, no	Dat.	naṃ
Acc.	m	Acc.	ni, ī
Ins.	nā	Ins.	hi, bhi
Abl.	nā, smā, mhā	Abl.	hi, bhi
Loc.	smim, mhi	Loc.	su
Voc.	—	Voc.	ni, ī

DECLENSION OF **VĀRI** (NEUT.)—WATER.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	vāri	Nom.	vāriṇi, vāri.
Gen.	vāriṣṣa, vārino	Gen.	vāriṇam.
Dat.	vāriṣṣa, vārino	Dat.	vāriṇam.
Acc.	vāriṃ	Acc.	vāriṇi, vāri.
Ins.	vāriṇā.	Ins.	vāriṇi, vāriḥ.
Abl.	vāriṇā, vāriṣṣā, vāriṃhā.	Abl.	„ „
Loc.	vāriṣṣim, vāriṃhi.	Loc.	vāriṣu.
Voc.	vāri.	Voc.	vāriṇi, vāri.

Remarks.—(a) There is also found a *Nom. sing.* in *m̐* like the *Acc.*, as, atthim, bone, akkhim, eye, etc.

(b) As usual, final *i* is lengthened before *ni*, *nam*, *hi*, *bhi* and *su* in the plural.

EXERCISE

Decline like vāri (neut.).

aṭṭhi, bone.	satthi, the tigh.
akkhi, eye.	dadhi, milk curds.
sappi, ghee.	acchi, eye.
chadi, roof.	rūpi, silver.

135. Declensions of Nouns in *ī* (long).

There are *no* Neuter nouns ending in *ī* (long).

Masculine Nouns in *ī* (long).

136.

SUFFIXES.

Singular.

Nom. ī .
Gen. ssa , no .
Dat. ssa , no .
Acc. m̐ , naṃ .
Ins. nā .
Abl. nā , smā , mhā .
Loc. smim̐ , mhi .
Voc. ī .

Plural.

Nom. ī , no .
Gen. naṃ .
Dat. naṃ .
Acc. ī , no .
Ins. hi , bhi .
Abl. hi , bhi .
Loc. su .
Voc. ī , no .

DECLENSION OF **DANDI** (MASC.)—MENDICANT.*Singular.*

Nom. dandī
Gen. dandissa , dandino
Dat. " "
Acc. dandim̐ , dandinam̐
Ins. dandinā
Abl. dandinā dandismā
Loc. dandismim̐ , dandimhi
Voc. dandī

Plural.

Nom. dandī , dandino .
Gen. dandinam̐ .
Dat. " "
Acc. dandī , dandino .
Ins. dandīhi , dandībhi .
Abl. " "
Loc. dandīsu .
Voc. dandī , dandino .

Remarks.—(a) A *Nom. sing.* in **ī** (short) is sometimes met with: **dandī**.

(b) A *Voc. sing.* in **ni** is also found: **dandini**.

(c) Note that in all the oblique cases of the singular the final **ī** of the stem is shortened before the suffixes.

(d) In the *Nom. plur.* a rare form in **yo** is found, formed on the analogy of *Masc.* in **ī** (short); as; **dandīyo**.

(e) An *Acc. plur.* in *ya* is occasionally met with: *daṇḍiye*.

(f) It should be noticed that before *no* of the *Nom. Acc.* and *Voc. plur.*, *i* of the base is shortened.

(g) An *Acc. sing.* in *aṁ* with the semivowel *y* developed before it is met with: *daṇḍiyaṁ*.

(h) An *Abl. sing.* in *to* is found pretty frequently: *daṇḍito*.

EXERCISE.

Decline like daṇḍī, (masc).

sāmī, lord.

senānī, a general.

kapaṇī, pauper.

sakkhī, a witness.

mantī, minister.

yoddhī, warrior.

137: Most masc. nouns in *ī* are not pure substantives, they are adjectives used substantively; their true stem is in *in*, the *Nom. sing.* being *ī*. The true stem of *daṇḍī* therefore is *daṇḍin*. Properly, all these words belong to the consonantal declension.

Feminine Nouns in *ī* (long).

138.

SUFFIXES.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	ī	Nom.	ī, yo
Gen.	ā	Gen.	nam
Dat.	ā	Dat.	nam
Acc.	in	Acc.	ī, yo
Ins.	ā	Ins.	hi, bhi
Abl.	ā	Abl.	,, "
Loc.	a, aṁ	Loc.	su
Voc.	ī	Voc.	ī, yo

139. DECLENSION OF **NADI** (FEM.)—RIVER.*Singular.*

Nom.	nadī
Gen.	nadiyā, nadyā, najjā
Dat.	„ „ „
Acc.	nadim
Ins.	nadiyā, nadyā, najjā
Abl.	„ „ „
Loc.	nadiyā, nadyā, najjā nadiyam, nadyam, najjam.

Voc. nadī

Plural.

Nom.	nadī, nadiyo, najjo .
Gen.	nadīnam
Dat.	nadīnam
Acc.	nadī, nadiyo, najjo
Ins.	nadīhi, nadībhi
Abl.	„ „
Loc.	nadīsu.

Voc. nadī, nadiyo, najjo

Remarks.—(a) There is a *Gen. plur.* in *ānam*: nadiyānam.

(b) In all the oblique cases of the sing., final ī of the base is shortened; also before *yo* in the plural.

(c) For insertion of *y* before suffixes beginning with a vowel, see 27, Remark 2, p. 12.

(d) For the forms, nadyā, najjā, and najjam see Rules 71, 74.

(e) In the form najjo, *yo* is assimilated after the elision of final ī.

EXERCISE.

Decline like nadī (fem.).

paṭī, canvas.
lakkhī, prosperity.
sīhī, lioness.
pāṭī, bowl.
kumārī, girl.
brahmaṇī, a brahmin woman.
bhikkhunī, nun.
vānarī, ape.
yakkhī, ogress.
devī, nymph.

Bārāṇasī, Benares.
rājīnī, queen.
dabbī, spoon.
bhisī, mat.
sakhī, a female friend.
taruṇī, young woman.
kāṅkī, a female crow.
mahī, the earth.
migī, a doe.
vāpī, a reservoir, tank.

Declension of Nouns in **u** (short).

140. The nouns ending in **u** (short), are either Masculine, Feminine or Neuter.

Masculine Nouns in **u** (short).

141. SUFFIXES.	
<i>Singular.</i>	<i>Plural.</i>
Nom. —	Nom. ū, o.
Gen. ssa, no.	Gen. nam.
Dat. ssa, no.	Dat. nam.
Acc. m̄.	Acc. ū, o.
Ins. nā.	Ins. hi, bhi.
Abl. nā, smā, mhā.	Abl. „ „
Loc. smim̄, mhi.	Loc. su.
Voc. —	Voc. ū, o, e.

DECLENSION OF **BHIKKHU** (MASC.)—MONK.*Singular.*

Nom.	bhikkhu.
Gen.	bhikkhussa, bhikkhuno.
Dat.	„ „
Acc.	bhikkhum̄.
Ins.	bhikkhunā.
Abl.	bhikkhunā, bhikkhusmā, bhikkhumhā.
Loc.	bhikkhusmim̄, bhikkhumhi.
Voc.	bhikkhu.

Plural.

Nom.	bhikkhū, bhikkhavo.
Gen.	bhikkhūnaṃ.
Dat.	"
Acc.	bhikkhū, bhikkhavo.
Ins.	bhikkhūhi, bhikkhūbhi.
Abl.	" "
Loc.	bhikkhūsu.
Voc.	bhikkhū, bhikkhavo, bhikkhave.

Remarks.—(a) A *Nom.* and an *Acc. plural*, in *yo* are sometimes met with in some words: *jantuyo, hetuyo.*

(b) Before suffixes *o* and *e*, in the plural, *u* of the stem or base is strengthened and becomes *av.* (27 (ii) a).

EXERCISE.

Nouns declined like bhikkhu (masc.).

pasu, goat.	veḷu, bamboo.
bandhu, relative.	bhāṇu, the sun.
maccu, death.	ucchu, sugar-cane.
bāhu, arm.	setu, bridge.
ketu, flag.	katu, sacrifice.
pharasu, axe.	ruru, a deer.
taru, tree.	hetu, cause.

Feminine Nouns in u (short).

142.

SUFFIXES.

<i>Singular.</i>	<i>Plural.</i>
Nom. —	Nom. ū, yo.
Gen. yā.	Gen. naṃ.

<i>Singular.</i>		<i>Plural.</i>	
Dat.	yā.	Dat.	nam.
Acc.	m̄.	Acc.	ū, yo.
Ins.	yā.	Ins.	hi, bhi.
Abl.	yā.	Abl.	„ „
Loc.	yam, yā.	Loc.	su.
Voc.	—	Voc.	ū, yo.

143. DECLENSION OF **DHENU** (FEM.),—COW.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	dhenu.	Nom.	dhenū, dhenuyo.
Gen.	dhenuyā.	Gen.	dhenūnam.
Dat.	„	Dat.	„
Acc.	dhenum̄.	Acc.	dhenū, dhenuyo.
Ins.	dhenuyā.	Ins.	dhenūhi, dhenūbhi.
Abl.	„	Abl.	„ „
Loc.	dhenuyam, dhenuyā.	Loc.	dhenūsu.
Voc.	dhenu.	Voc.	dhenū, dhenuyo.

Remarks.—(a) An *Abl. sing.* in *to* is common: dhenuto, jambuto.

(b) A *Nom. plur.* in *o* occurs without strengthening of final *u* but with insertion of *v*: dhenuvo.

(c) Final *u* is, in the plural, lengthened before *nam*, *hi*, *bhi*, and *su*.

EXERCISE.

Decline like dhenu.

dhātu, an element.	yāgu, rice gruel.
rajju, string.	kareṇu, elephant.
ku, the earth.	hanu, jaw.
daddu, ringworm.	vaṇṇu, sand.
kāsu, a hole, pit.	kaṇḍu, itch.
kacchu, scab.	piyaṅgu, a medecinal plant.
natthu, nose.	vijju, lightning.

Neuter Nouns in u (short).

144.

SUFFIXES.

*Singular.**Plural.*

(like the masculine).

Nom. Acc. Voc. ū, ni.
(The rest like the Masc).

145. DECLENSION OF **CAKKHU** (NEUT.),—EYE.*Singular.*

Nom.	cakkhu.
Gen.	cakkhussa, cakkhuno.
Dat.	„ „
Acc.	cakkhum.
Ins.	cakkhunā.
Abl.	cakkhunā, cakkhusmā cakkhumhā.
Loc.	cakkhusmim, cakkhumhi.
Voc.	cakkhu.

Plural.

Nom.	cakkhūni, cakkhū.
Gen.	cakkhūnaṃ.
Dat.	„ „
Acc.	cakkhūni, cakkhū.
Ins.	cakkhūhi, cakkhūbhi.
Abl.	„ „
Loc.	cakkhūsu.
Voc.	cakkhūni, cakkhū,

Remark.—There is a form of the *Nom. sing.* in *m*: *cakkhum*.

EXERCISE.

Words declined like cakkhu, (neut.)

dhanu, a bow.	ambu, water.
dāru, wood.	aru, a wound.
madhu, honey.	janu, the knee.
massu, the beard.	vatthu, a story.
matthu, whey.	āyu, age.
assu, a tear.	vasu, wealth.

146. Declension of Nouns in ū (long).

- (a) This declension includes Masculine and Feminine nouns only.
- (b) The Suffixes are much the same as those of the *u* (short) declension, and present no difficulty.

147. DECLENSION OF SAYAMBHŪ, (MASC.),—AN EPITHET OF BUDDHA.

Singular.

Nom.	sayambhū.
Gen.	sayambhussa, sayambhuno.
Dat.	„ „
Acc.	sayambhum.
Ins.	sayambhunā.
Abl.	sayambhunā, sayambhusmā, sayambhumhā.
Loc.	sayambhusmim, sayambhūmhi.
Voc.	sayambhū,

Plural.

Nom.	sayambhū, sayambhuvo.
Gen.	sayambhūnaṃ.
Dat.	"
Acc.	sayambhū, sayambhuvo.
Ins.	sayambhūhi, sayambhūbhi.
Abl.	" "
Loc.	sayambhū.
Voc.	sayambhū, sayambhuvo.

- Remarks.**—(a) In the *Nom. Acc.* and *Voc. Plur.*, *v* is inserted between the suffix *o* and the stem after the shortening of *ū*.
 (b) Final *ū* of the stem is shortened to *u* in the oblique cases of the singular.

148 DECLENSION OF **VADHŪ**, (FEM.),—A WIDOW.*Singular.**Plural.*

Nom.	vadhū.	Nom.	vadhū, vadhuyo.
Gen.	vadhuyā.	Gen.	vadhūnaṃ.
Dat.	vadhuyā.	Dat.	"
Acc.	vadhū.	Acc.	vadhū, vadhuyo.
Ins.	vadhuyā.	Ins.	vadhūhi, vadhūbhi.
Abl.	vadhuyā.	Abl.	" "
Loc.	vadhuyā, vadhuyāṃ.	Loc.	vadhūsu.
Voc.	vadhū.	Voc.	vadhū, vadhuyo.

- Remarks.**—(a) As in the *Masc.*, final *ū* is shortened in the oblique cases of the sing.
 (b) A form in *to* is also found in the *Abl. sing.*, *vadhuto*
 (c) In the plural, before *yo*, final *ū* is shortened.

Stems ending in a diphtong.

149. All diphtongic stems have disappeared in P only one such stem remains, it is the word *go*, a cow.

SPECIAL NOUNS.

150. (I) DECLENSION OF **GO** (DIPHTONGIC STEM),—A C

Singular.

Nom.	go.
Gen.	gavassa, gāvassa.
Dat.	gavassa, gāvassa.
Acc.	gavam, gāvam gavum, gāvum.
Ins.	gavena, gāvena.
Abl.	gavā, gāvā, gavasmā, gāvasmā, gavamhā, gāvamhā.
Loc.	gave, gāve, gavasmim, gāvasmim. gavamhi, gāvamhi.
Voc.	go.

Plural.

Nom.	gavo, gāvo.
Gen.	gavam, gonam, gunnam
Dat.	gavam, gonam, gunnam.
Acc.	gavo, gāvo.
Ins.	gohi, gobhi, gavehi.
Abl.	gohi, gobhi, gavehi.
Loc.	goṣu, gavesu, gāvesu.
Voc.	gavo, gāvo.

51. (II) DECLENSION OF **SAKHĀ**, A FRIEND.

(SANSK. SAKHI),

(the stem is irregular.)

	<i>Singular.</i>		<i>Plural.</i>
m.	sakkhā.	Nom.	sakhāyo. sakhāno. sakhino. sakhā.
n.	sakhino. sakhissa.	Gen.	sakhārānaṃ. sakhīnaṃ. sakhānaṃ.
t.	sakhino. sakhissa.	Dat.	sakhārānaṃ. sakhīnaṃ. sakhānaṃ.
c.	sakhānaṃ. sakhaṃ. sakhāraṃ.	Acc.	sakhī. sakhāyo. sakhāno. sakhino.
s.	sakhinā.	Ins.	sakhārehi. sakhārebhi. sakhehi. sakhebbhi.
l.	sakhinā. sakhārā. sakharasmā.	Abl.	sakhārehi. sakhārebhi. sakhehi. sakhebbhi.
		Loc.	sakhāresu. sakhesu.

Voc. sakha.
sakhā.
sakhi.
sakhī.
sakhe.

Voc. sakhāyo.
sakhāno.
sakhino.
sakhā.

Remark.—The student will perceive that sakhā has forms belonging to stems in *ar* and others to stems in *in*. (see : Consonantal Declension.)

152. CONSONANTAL DECLENSION.

- (a) The Consonantal Declension includes all nouns and adjectives whose *stem ends in a consonant*.
- (b) Nouns the stem of which ends in a consonant are rather few and special, the majority of the words included in this declension being adjectives ending in *vat* or *mat*, and all words ending in a nasal (*n*) being considered as belonging to the Vowel Declension, by native grammarians.
- (c) Most of the words of the Consonantal Declension seem to follow *two declensions*; some suffixes belong to the vowel, and others to the Consonantal Declension.

153. (1) Stems ending in a nasal (*n*).

154. DECLENSIONS OF ATTĀ, (STEM ATTAN)—SELF.

(Stem in *an*.)

MASCULINE.

Singular.

Nom.	attā.
Gen.	attano, attassa.
Dat.	attano, attassa.
Acc.	attānam, attam, attanam.
Ins.	attānā, attena.
Abl.	attānā, attasmā, attamhā.
Loc.	attani, attasmim, attamhi.
Voc.	atta, attā.

	<i>Plural.</i>
Nom.	attāno, attā.
Gen.	attānaṃ.
Dat.	attānaṃ.
Acc.	attāno, atte.
Ins.	attanehi, attanebhi.
Abl.	" "
Loc.	attanesu.
Voc.	attāno, attā.

Like attā (stem : attan) are declined,
 ātumā, self muddhā, head.
 asmā, stone addhā, road, distance.

155. DECLENSION OF **BRAHMĀ**, (STEM BRAHMAN) "BRAHMA."

MASCULINE.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	brahmā	Nom.	brahmāno. brahmā.
Gen.	brahmuno brahmassa	Gen.	brahmānaṃ. brahmunāṃ.
Dat.	brahmuno brahmassa	Dat.	brahmānaṃ. brahmunāṃ.
Acc.	brahmānaṃ brahmaṃ	Acc.	brahmāno.
Ins.	brahmanā brahmunā	Ins.	brahmehi, brahmebhi. brahmūhi, brahmūbhi.
Abl.	brahamanā brahamunā	Abl.	brahmehi, brahmebhi. brahmūhi, brahmūbhi.
Loc.	brahme brahmani	Loc.	brahmesu.
Voc.	brahme	Voc.	brahmāno, brahmā.

Remark.—(a) In the *Gen.* and *Dat. sing.*, a form in *ssa* is also found : brahmassa.

(b) In the *Loc. sing.* we meet with the forms in *smim*, *mhi* : brahmasmim, brahmamhi.

156. DECLENSION OF **RĀJĀ**, (STEM : RĀJAN) A KING.

MASCULINE.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	rājā	Nom.	rājāno, rājā.
Gen.	rañño rājino rājassa	Gen.	raññaṃ. rājūnaṃ. rājānaṃ.
Dat.	rañño rājino rājassa	Dat.	Raññaṃ. rājūnaṃ. rājānaṃ.
Acc.	rājānaṃ rājāṃ	Acc.	rājāno.
Ins.	raññā, rājena rājina	Ins.	rājūhi, rājūbhi. rājehi, rājebhi.
Abl.	raññā rājasmā rājamhā	Abl.	rājūhi, rājūbhi. rājehi, rājebhi.
Loc.	raññe, raññi rājini, rājimhi rājismim	Loc.	rājūsu. rājesu.
Voc.	rāja rājā	Voc.	rājāno, rājā

Remarks.—(a) When the word *rājā* is used by itself in a sentence, it follows the above declension; but when it forms the last part of a compound as for instance in: *dhammarājā*, *mahārājā*, etc., it follows the declension of masculine nouns in *a*, like *deva*.

(b) The forms of the plural seem to point to a base or stem in, *u* : *rāju*.

(c) A few nouns the stem of which ends in *an*, follow the *a* declension of Masc. nouns like *deva*; they are :

vissakamma, the architect of the gods.

vivattacchaddo, He by whom the veil (of ignorance) is rolled back (from this world).

puṭhuloma, a fish, *yokana*, the liver.

Aṭṭhabbana, the fourth veda.

and some others.

157. DECLENSION OF **PUMĀ**, (STEM PUMAN,) A MAN.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	<i>pumā</i>	Nom.	<i>pumāno.</i> <i>pumā.</i>
Gen.	<i>pumuno</i> <i>pumassa</i>	Gen.	<i>pumānaṃ.</i>
Dat.	<i>pumuno</i> <i>pumassa</i>	Dat.	<i>pumānaṃ.</i>
Acc.	<i>pumānaṃ</i> <i>pumaṃ</i>	Acc.	<i>pumāno.</i> <i>pume.</i>
Ins.	<i>pumānā</i> <i>pumunā</i> <i>pumena</i>	Ins.	<i>pumānehi.</i> <i>pumānebhi.</i> <i>pumehi.</i> <i>pumebhi.</i>

Abl.	pumunā pumānā pumā pumasmā pumamhā	Abl.	pumānehi. pumānebhi. pumehi. pumebhi.
Loc.	pumāne pume pumasmim pumamhi	Loc.	pumānesu. pumāsu. pumesu.
Voc.	pumam puma		pumāno. pumā.

Remarks.—(a) The influence of the *a* declension Masculine, is clearly discernible throughout.

(b) The word *sā* a dog, given at 128, is said to belong to this declension; this would give the stem, *san*, from Sanskrit *ṣvan*.

The declension of nouns the stem of which ends in *in*, has already been given (136); these words, declined like *daṇḍī*, (stem *daṇḍin*), and rather numerous, form the transition between the pure vowel declension and the declension of consonantal-stems.

158. (ii) Stem ending in *s*.

159. DECLENSION OF **MANO**, (STEM *MANAS*), THE MIND.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	mano manam	Nom.	manā.
Gen.	manaso manassa	Gen.	manānam.

<i>Singular.</i>		<i>Plural.</i>	
Dat.	manaso manassa	Dat.	manānam.
Acc.	mano manam	Acc.	mane.
Ins.	manasā manena	Ins.	manehi. manebhi.
Abl.	manasā manasmā manamhā manā	Abl.	manehi. manebhi.
Loc.	manasi mane manasmim manamhi	Loc.	manesu.
Voc.	mano manam manā mana	Voc.	manā.

Remarks.—(a) It should be borne in mind that *mano* is *never* used in the plural, although the forms are given by some grammarians.

(b) The influence of the *α* declension is here also clearly seen, principally in the plural, of which, in fact, all the forms are after the *α* declension.

(c) There is also a neuter form in *ni* in the plural: manāni.

160. Native grammarians give the following nouns as belonging to the *manas* declension; their stems ending in, *as*.

vaco, discourse.	tejo, power.
vayo, age.	tapo, heat.
ceto, thought.	tamo, darkness.
yasō, glory, fame.	ayo, iron.
payo, a beverage.	siro, the head.
chando, metrics, prosody.	saro, a lake.
uro, breast.	raho, solitude; privacy.
aho, day.	rajo, dust; passion.
ojo, splendour; strength.	thāmo, strength; vigour.
vāso, cloth, clothing.	

Remarks.—(a) *aha*, day, in the *Loc. sing.* has the six following forms: *ahasmim*, *ahamhi*, *ahē*, *ahu*, *ahasi*, *ahuni*.

(b) The words: *rajo*, *ojo*, *thāmo* and *vāso*, are included in the *manas* declension by the Sinhalese grammarians.

(c) The comparative adjectives ending in *-yo*, *iyyo*, as for instance, *seyyo*, *gariyo*, follow the *manas*, declension.

161. DECLENSION OF **ĀYU** (STEM *ĀYUS*), LIFE.

<i>Singular.</i>		<i>Plural.</i>	
Nom.	āyu āyūṁ	Nom.	āyū. āyūṇi.
Gen.	āyussa āyuno	Gen.	āyūnaṁ. āyusaṁ.
Dat.	āyussa āyuno	Dat.	āyūnaṁ. āyusaṁ.
Acc.	āyu āyūṁ	Acc.	āyū. āyūṇi.

Ins.	āyunā āyusā	Ins.	āyūhi. āyūbhi.
Abl.	āyunā āyusā	Abl.	āyūhi. āyūbhi.
Loc.	āyuni āyusi	Loc.	āyūsu.
Voc.	āyu āyūm	Voc.	āyū. āyūni.

162. III. Stems Ending in, **ar** (=SANK **r**).

163. DECLENSION OF **SATTHĀ** (STEM SATTHAR, SANSK. CĀSTR)
THE TEACHER (BUDDHA).

<i>Singular.</i>		<i>Plural.</i>	
Nom.	satthā	Nom.	satthāro. satthā.
Gen.	satthu satthussa satthuno	Gen.	satthānam. satthārānam. satthūnam.
Dat.	satthu satthussa satthuno	Dat.	satthānam. satthārānam. satthūnam.
Acc.	satthāram sattharam	Acc.	satthāro. satthāre.
Ins.	sattharā satthārā satthunā	Ins.	satthārehi. satthārebhi.
Abl.	sattharā satthārā satthunā	Abl.	satthārehi. satthārebhi.
Loc.	satthari	Loc.	satthāresu. satthūsu.
Voc.	sattha satthā	Voc.	satthāro. satthā.

Remarks.—(a) The form of the *Gen. sing.* in *u*, *satthu*, is the base employed in the formation of compound words.

(b) Stems ending in *ar* (Sansk. *r*) have their *Nom. sing.* in *ā*, as *pitar* (=Sansk. *pitṛ*), *Nom. sing.* *pitā*; so *mātar* (=Sansk. *mātr*), *Nom. sing.* *mātā*. Their base in composition is generally in *u*.

(c) Before suffix *to* of the *Abl. sing.* stems in *ar* often take the vowel *i*; as *pitito*, *mātito*, and, sometimes, a base *piti*, *māti* is used in composition: *pitipakkhe*.

(d) Some words whose stem is in *ar*, follow the *a* declension, (of *deva*), for instance: *sallakatta* (stem: *sallakattar*), a physician. *kattara* (stem: *kattarar*), a weak person. *sota* (stem: *sotar*), a hearer.

Decline like satthū

<i>netā</i> , a guide.	<i>nattā</i> , a grandson.
<i>mātā</i> , mother.	<i>pitā</i> , father.
<i>jetā</i> , a conqueror.	<i>dātā</i> , a giver.
<i>kattā</i> , an agent.	<i>bhātā</i> , brother.

The words *pitā* and *mātā* present some peculiarities.

164. DECLENSION OF **MĀTĀ**, STEM. *MĀTAR* (=SANSK. *MĀTR*) -MOTHER.

<i>Singular.</i>	<i>Plural.</i>
Nom. <i>mātā</i>	Nom. <i>mātarō</i> . <i>mātā</i> .
Gen. <i>mātu</i> <i>mātuyā</i> <i>mātyā</i>	Gen. <i>mātarānaṃ</i> . <i>mātānaṃ</i> . <i>mātūnaṃ</i> . <i>mātunnaṃ</i> .

Dat.	mātu mātuyā mātyā	Dat.	mātarānaṃ. mātānaṃ. mātūnaṃ. mātunnaṃ.
Acc.	mātaraṃ	Acc.	mātaro. mātare.
Ins.	mātarā mātuyā mātyā	Ins.	mātarehi. mātarebhi. mātūhi. matūbhi.
Abl.	mātarā mātuyā mātyā		
Loc.	mātari mātuyā mātyā mātuyaṃ mātyaṃ	Loc.	mātaresu. mātūsu.
Voc.	māta. mātā.	Voc.	mātaro. mātā.

Remarks.—(a) In the oblique cases of the singular, the student will readily recognize the influence of the Feminine declension in the suffixes *ā* and *aṃ*.

(b) There is also found, rarely, a *Gen. sing.* in *ssa* : mātussa.

DECLENSION OF **PITĀ**, (STEM. PITAR) (SANSK. PITR) FATHER.

<i>Singular.</i>	<i>Plural.</i>
Nom. pitā	Nom. pitaro.
Gen. pitu pituno pitussa	Gen. pitarānaṃ. pitānaṃ. pitūnaṃ. pitunnaṃ.

<i>Singular.</i>		<i>Plural.</i>	
Dat.	pitu pituno pitussa	Dat.	pitārānaṃ. pitānaṃ. pitūnaṃ. pitunnaṃ.
Acc.	pitaraṃ pitum	Acc.	pitaro. pitare.
Ins.	pitārā pitunā pityā petyā	Ins.	pitarehi. pitarebhi. pitūhi. pitūbhi.
Abl.	pitārā pitu pityā petyā	Abl.	pitarehi. pitarebhi. pitūhi. pitūbhi.
Loc.	pitari	Loc.	pitaresu. pitūsu.
Voc.	pita pitā	Voc.	pitaro.

Remark.—In the *Dat.* and *Gen. plur.* of *mātā* and *pitā*, the *n* is doubled to compensate for the shortening of *ā* (long) ; hence : *mātunnaṃ*, *mātūnaṃ* and *pitunnaṃ*, *pitūnaṃ*.

165.

(IV) The words ending in,

at (*or* ant)vat. (*or* vant)mat (*or* mant,) are mostly *adjectives*and their declension will be given in the chapter on *Adjectives*.

We will, however, give here the declension of a few *nouns*, in at *or* vant.

166. DECLENSION OF **BHAVAM**—SIR.Stem in at, (*or ant.*)

<i>Singular.</i>	<i>Plural.</i>
Nom. bhavam bhanto	Nom. bhavanto. bhavantā. bhonto.
Gen. bhavantassa bhavato bhoto	Gen. bhavantam. bhavantānam.
Dat. bhavantassa bhavato bhoto	Dat. bhavatam. bhavantānam.
Acc. bhavantam bhotam	Acc. bhavante. bhonte.
Ins. bhavantenā bhavatā bhotā	Ins. bhavantehi. bhavantebhi.
Abl. bhavatā bhavantā bhotā	Abl. bhavantehi. bhavantebhi.
Loc. bhavati bhavante	Loc. bhavantesu.
Voc. bho . bhonta bhante	Voc. bhavanto. bhonto. bhante. bhavantā.

Remarks.—(a) Bhavaṃ is a polite term of address, and may be translated by “Your Honour.”

(b) Native grammarians invariably use it as the sign of the Vocative case.

(c) The feminine, bhotī, “madam” is regularly declined after the I declension feminine (*nadī*).

167. DECLENSION OF **ARAHAM**—A SAINT.

Stem in at (*or ant.*)

	<i>Singular.</i>		<i>Plural.</i>
Nom.	araham arahā	Nom.	arahanto. arahā.
Gen.	arahato arahantassa	Gen.	arahataṃ. arahantānaṃ.
Dat.	arahato arahantassa	Dat.	arahataṃ. arahantānaṃ.
Acc.	arahantaṃ	Acc.	arahante.
Ins.	arahatā arahantena	Ins.	arahantehi. arahantebhi.
Abl.	arahatā arahantā arahantasmā arahantamhā	Abl.	arahantehi. arahantebhi.
Loc.	arahati arahante arahantasmiṃ arahantamhi	Voc.	arahantesu.
Voc.	arahanta	Acc.	arahanto.

Similarly is declined *santa*, meaning—a good man.

CHAPTER VI.*

FORMATION OF FEMININE BASES OF NOUNS
AND ADJECTIVES.

168. From what we have already said (116, *d*) about *grammatical gender*, it will be easily understood that the gender of *substantives* will be better learned from the dictionary. The student will already have remarked, however, that :

169. All nouns the stem of which ends in *a*, and the *Nom. sing.* in *o*, are Masculine.

EXAMPLES.

<i>Stem.</i>	<i>Nom. sing. Masc.</i>
sīha, lion.	sīho.
assa, horse.	asso.
hattha, the hand.	hattho.
dāra, wife.	dāro.

170. All nouns the stem of which ends in *a*, and the *Nom. sing.* in *am*, are Neuter.

EXAMPLES.

<i>Stem.</i>	<i>Nom. sing. Neuter.</i>
citta, the mind.	cittam.
rūpa, an image.	rūpam.
bhatta, rice.	bhattam.
hita, benefit.	hitam.
bhaya, fear.	bhayam.

* This chapter has for the most part been adapted from the Niruttidīpanī.

171. All nouns the stem of which ends in *ā*, and the *Nom. sing.* in *ā*, are Feminine.

Stem.	EXAMPLES.	<i>Nom. sing. Fem.</i>
vācā, a word.		vācā.
nāvā, a boat.		nāvā.
sālā, a hall.		sālā.
gāthā, a stanza.		gāthā.
pūjā, worship.		pūjā.

Remark.—The Masculine nouns with stems in *ā* (128), very few in number, are rarely met with. Although included by all native grammarians, as has already been remarked, in the Vowel-declension, they properly belong to the Consonantal-declension. For instance, the true stem of *sā*, a dog is *san* (Sanskrit *Çvan*); that of *mā*, the moon, is *mas* (Sansk. *mās*); again, the true stem of *gaṇḍīvadhanva*, Arjuna, is *gaṇḍīvadhanvan*.

172. All nouns whose stem ends in *ī* and the *Nom. sing.* also in *ī* are Feminine.

Stem.	EXAMPLES.	<i>Nom. sing. Fem.</i>
mahī, the earth.		mahī.
sīhī, lioness.		sīhī.
bhisī, a mat.		bhisī.
rājīnī, a queen.		rājīnī.
bhūmī, the earth.		bhūmī.

173. There are also some Masculine nouns whose *Nom. sing.* ends in *ī*. As a general rule, the Masc. nouns of this class are *adjectives* used substantively; they properly belong to the Consonantal-declension, and their stem ends in *in*.

174. There are no Neuter nouns in \bar{i} .

175. Nouns the stem of which ends in u , are either Masculine, Feminine or Neuter. The gender is best learned from the dictionary.

176. All pure substantives whose stem ends in \bar{u} and the *Nom. sing.* also in \bar{u} are Feminine.

EXAMPLES.

<i>Stem.</i>	<i>Nom. sing. Fem.</i>
cam \bar{u} , an army.	cam \bar{u} .
pā $\bar{d}\bar{u}$, a shoe.	pā $\bar{d}\bar{u}$.
sass \bar{u} , a mother-in-law.	sass \bar{u} .
bh \bar{u} , the earth.	bh \bar{u} ,
vadh \bar{u} , daughter-in-law.	vadh \bar{u} .

Remark.—This class is not numerous,

177. Masculine nouns the stem of which ends in \bar{u} and the *Nom. sing.* in \bar{u} , are properly not pure substantives, but *adjectives, sometimes used substantively.*

EXAMPLES.

<i>Stem.</i>	<i>Adjective.</i>	<i>Substantival use.</i>	<i>Nom. sing. Masc.</i>
abhibh \bar{u} ,	mastering.	chief, conqueror,	abhibh \bar{u} .
vedag \bar{u} ,	knowing the vedas.	a sage, a savant,	vedag \bar{u} .
maggāññ \bar{u} ,	knowing the Way.	a saint,	maggāññ \bar{u}

178. There are no Neuter nouns the stem of which ends in \bar{u} .

179. The above rules, though meagre, will somewhat help the student to discriminate the gender of nouns.

180. As in every other language, many feminine substantives are derived from the base or stem of Masculine substantives by means of certain suffixes.

181. The suffixes used in Pāli to form Feminine bases are :

1. ā, ikā, akā.
2. ī, ikinī.
3. nī, inī.
4. ānī.

182. FEMININE BASES OF SUBSTANTIVES.

183. Many feminine bases are derived from masculine ones ending in *a* by means of ā and ī.

184. EXAMPLES WITH Ā.

Remark.—Feminine bases formed with ā, are not very numerous, and most of them can also be formed with ī or inī, or ikā.

<i>Masc. base.</i>	<i>Fem. base.</i>
mānusa, a man.	mānusā, a woman.
assa, a horse.	assā, a mare.
kumbhakāra, a potter.	kumbhakārā, a potter's wife.
kaṭapūtana, a demon.	kaṭapūtana, a she-demon.
vallabha, a favourite.	vallabhā, a favourite woman.

185. EXAMPLES WITH Ī.

Remark.—Feminine bases derived from the masculine by means of ī are very numerous.

<i>Masc. base.</i>	<i>Fem. base.</i>
sīha, lion.	sīhī, lioness.
miga, deer.	migī, doe.
kumāra, boy, prince.	kumārī, girl, princess.
māṇava, a young man.	māṇavī, a young woman.
sāmaṇera, a novice.	sāmaṇerī a novice (fem.)

186. The feminine of many patronimics is also formed by means of *i*.

<i>Masc. base.</i>	<i>Fem. base.</i>
Kacchāyana.	Kacchāyanī.
Vāsetṭha.	Vāsetṭhī.
Gotama.	Gotamī.

187. Nouns in *ka* (mostly adjectives used substantively) form their feminine in *ikā* or *ikinī*.

<i>Masc. base.</i>	<i>Fem. base.</i>
Nāvika, a boatman.	nāvikā, nāvikinī.
paribbājaka, a wandering ascetic.	paribbājikā, paribbājikinī.
pāmsukūlika, a monk wearing robes made of picked-up rags.	pāmsukūlikinī, pāmsukūlikā, a nun wearing, etc.
kumāraka, a boy.	kumārikā, a girl.

188. EXAMPLES WITH **INĪ**.

<i>Masc. base.</i>	<i>Fem. base.</i>
rājā, king.	rājini, queen.
kumbhakāra, potter.	kumbhakārinī.
miga, deer.	miginī, doe.
sīha, lion.	sīhinī, lioness.
yakkha, an ogre.	yakkhinī, an ogress.

189. EXAMPLES WITH **NĪ**.

Remark.—The suffix *nī* is used after masculine bases ending in *i*, *ī* and *u* *ū*. The *ī* and *ū* of the base is shortened before *nī*.

Masc. base.

bhikkhu, Buddhist monk.
 bandhu, a relative.
 paṭu, a wise man.
 dhammaññū, a pious man.
 daṇḍī, a mendicant.
 brahmacārī, one who lives the higher life; a religious student.
 hatthi, an elephant.

Fem. base.

bhikkhunī, Buddhist nun.
 bandhunī, a female relative.
 paṭunī, a wise woman.
 dhammaññunī, a pious woman.
 daṇḍinī, a female mendicant.
 brahmacārinī, a woman who lives, etc.
 hatthinī, elephantess.

190.

EXAMPLES WITH **ĀNĪ**.

191. A few nouns form their feminine by means of suffix **ānī**.

Masc. base.

mātula, uncle.
 vāruṇa, Vāruṇa.
 khattiya, a nobleman.
 ācariya, a teacher.
 gahapati, householder.

Fem. base.

mātulānī, aunt.
 vāruṇānī.
 khattiyānī, a noblewoman.
 ācariyānī.
 gahapatānī.

Remark.—Note that in *gahapati*, final *i* is dropped before **ānī**.

192. Some nouns assume two or more feminine forms.

EXAMPLES.

Masc. base.

atthakāma, one wishing to be useful.
 kumbhakāra, potter.

Fem. base.

atthakāmā, atthakāmī, atthakāminī.
 kumbhakārā, kumbhakārī, kumbhakārinī.

<i>Masc. base.</i>	<i>Fem. base.</i>
yakkha, an ogre.	yakkhī, yakkhinī.
nāga, snake, elephant.	nāgī, nāginī.
miga, deer.	migī, miginī.
sīha, lion.	sīhī, sīhinī.
byaggha, tiger.	byagghī, byagghinī.
kāka, a crow.	kākī, kākinī.
mānusa, a man.	mānusā, mānusī, mānusinī.

193. The suffixes used for the formation of Adjectival feminine bases are the same as those given above (181), that is :—

194. Of Adjectives the stem of which ends in *a*, some form their feminine in *ā*, some in *ī*.

195. Adjectives ending in *i*, *ī*, and *u*, *ū*, form their feminine by adding *nī* (189), before which long *ī* and *ū* are shortened.

(For examples see Chapter VII. *Adjectives*.)

CHAPTER VII.

ADJECTIVES.

DECLENSION.

196. Adjectives, like nouns, may be divided into those whose stem ends in a vowel and those the stem of which ends in a consonant.

To the student who has mastered the declension of nouns, that of Adjectives will present no difficulties.

Declension of Adjectives in a.

197. Adjectives in *a*, form their feminine by means of *ā* *mostly* ; some by means of *i*.

198. The Neuter is obtained by adding *m̐* to the stem.

199. The Masculine is declined like *deva* (122), the Feminine like *kaññā* (127) and the Neuter like *rūpaṃ* (124).

Feminines in ī are declined like nadī (139).

200. DECLENSION OF **BĀLA** (STEM), FOOLISH.

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	bālo	bālā	bālaṃ.
Gen.	bālassa	bālāya	bālassa.
Dat.	bālassa, bālāya	bālāya	bālassa, bālāya.
Acc.	bālaṃ	bālaṃ	bālaṃ.
Ins.	bālena	bālāya	bālena.
Abl.	bālā	bālāya	bālā.
	bālaṣmā		bālaṣmā.
	bālaṣhā		bālaṣhā.
	bālato		bālato.
Loc.	bāle	bālāya	bāle.
	bālaṣmim̐	bālāyaṃ	bālaṣmim̐.
	bālaṣhi		bālaṣhi.
Voc.	bāla	bālā	bāla.
	bālā	bāle	

Plural.

Nom.	bālā	bālā bālāyo	bālāni. bālā.
Gen.	bālānaṃ	bālānaṃ	bālānaṃ.
Dat.	bālānaṃ	bālānaṃ	bālānaṃ.
Acc.	bāle	bālā bālāyo	bālāni. bāle.
Ins.	bālehi bālebhi	bālāhi bālābhi	bālehi. bālebhi.
Abl.	bālehi bālebhi	bālāhi bālābhi	bālehi. bālebhi.
Loc.	bālesu	bālāsu	bālesu.
Voc.	bālā	bālā bālāyo	bālāni. bālā.

EXERCISE.

Adjectives declined like deva, kaññā and rupāṃ.

<i>Stem.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
dūra, far	dūro	dūrā	dūraṃ.
taruṇa, young	taruṇo	taruṇā	taruṇaṃ.
dīgha, long	dīgho	dīghā	dīghaṃ.
rassa, short	rasso	rassā	rassaṃ.
gambhīra, deep	gambhīro	gambhīrā	gambhīraṃ.
pharusa, harsh	pharuso	pharusā	pharusaṃ.
sukkha, dry	sukkho	sukkā	sukkhāṃ.
āmaka, raw	āmako	āmakā	āmakāṃ.
pāpa, evil	pāpo	pāpā	pāpāṃ.
khema, calm	khemo	khemā	khemāṃ.

201. We give here only a few examples of feminine adjectives formed by means of *I* from stems in *a*.

pāpa, evil,	pāpo,	pāpI.
taruṇa, young.	taruṇo,	taruṇI.
dīpana, illuminating.	dīpano,	dīpanI.

Remark.—As above said these adj. are declined like *nadī* and therefore present no difficulty.

202. **Adjectives in I (short).**

203. Adjectives ending in *i* are declined like *kapi*, in the Masculine, and like *vāri*, in the neuter. The feminine formed by means of *nī* is declined like *nadī*.

204. **DECLENSION OF BHŪRI (STEM) ABUNDANT.**

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	bhūr	bhūrini	bhūri.
Gen.	bhūriṣṣa bhūrino	bhūriniyā	bhūriṣṣa. bhūrino.
Dat.	bhūriṣṣa bhūrino	bhūriniyā	bhūriṣṣa. bhūrino.
Acc.	bhūrim	bhūriniṃ	bhūrim.
Ins.	bhūrīnā	bhūriniyā	bhūrīnā.
Abl.	bhūrīnā bhūriṣṣā bhūrimhā	bhūriniyā	bhūrīnā. bhūriṣṣā. bhūrimhā.
Loc.	bhūriṣṣiṃ bhūrimhi	bhūriniyā	bhūriṣṣiṃ. bhūrimhi.
Voc.	bhūri	bhūrini	bhūri.

Plural.

Nom.	bhūrī bhūrayo	bhūrini bhūriniyo	bhūrini. bhūrī.
Gen.	bhūrīnaṃ	bhūriniṃ	bhūrīnaṃ.
Dat.	bhūrīnaṃ	bhūriniṃ	bhūrīnaṃ.
Acc.	bhūrī bhūrayo	bhūrini bhūriniyo	bhūrini. bhūrī.
Ins.	bhūrīhi bhūrībhi	bhūrinihi bhūriniḥhi	bhūrīhi. bhūrībhi.
Abl.	bhūrīhi bhūrībhi	bhūrinihi bhūriniḥhi	bhūrīhi. bhūrībhi.
Loc.	bhūrīsu	bhūriniṣu	bhūrīsu.
Voc.	bhūri bhūrayo	bhūrini bhūriniyo	bhūrini. bhūrī.

205. *Adjectives in ī (long).*

206. A numerous class of masculine adjectives are derived from nouns by means of suffix ī (an adjectival suffix not to be confounded with the feminine suffix ī (181, 2; 185).

EXAMPLES.

Substantives.

pāpa, sin.
dhamma, religion.
māna, pride.
soka, sorrow.
roga, sickness,
makkha, hypocrisy.

Adjectives.

pāpī, sinful.
dammī, religious, pious.
mānī, proud.
sokī, sorrowful.
rogī, sick.
makkhī, hypocritical.

207. The masculine is declined like daṇḍī.

208. The feminine is formed by adding *nī*, before which final *ī* is shortened; it is declined like *nāḍī*.

209. In the neuter, final *ī* is shorted to *i*, and is declined like *vārī*.

210. DECLENSION OF **ESI**, WISHING.

<i>Singular.</i>			
Nom.	esi	esinī	esi.
Gen.	esissa esino	esiniyā	esissa. esino.
Dat.	esissa esino	esiniyā	esissa. esino.
Acc.	esim	esinim	esim.
Ins.	esinā	esiniyā	esinā.
Abl.	esinā esismā esimhā	esiniyā	esinā. esismā. esimhā.
Loc.	esismim esimhi	esiniyā esiniyam	esismim. esimhi.
Voc.	esi	esinī	esi
<i>Plural.</i>			
Nom.	esi esino	esinī esiniyo	esini. esi.
Gen.	esinam	esininam	esinam.
Dat.	esinam	esininam	esinam.
Acc.	esi	esinī esiniyo	esini esi.
Ins.	esithi esibhi	esinithi esinibhi	esithi, esibhi
Abl.	esithi esibhi	esinithi esinibhi	esithi. esibhi.
Loc.	esisu	esinisu	esisu.
Voc.	esi	esinī	esi.

Decline like eṣi.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
ekāki, solitary	ekākinī	ekāki.
cāri, roaming	cārinī	cāri.
ekakkhi, one-eyed	ekakkhinī	ekakkhi.
macchari, niggardly	maccharinī	macchari.
sūri, wise	sūrinī	sūri.
jayi, victorious	jayinī	jayi.

211. **Adjectives in u (short).**

212. These are declined in the masculine like *bhikkhu*, in the feminine like *nacī*, and in the neuter like *cakkhu*.

213. The feminine base is formed by the addition of *nī*.

214. **DECLENSION OF GARU (STEM.)--HEAVY.**

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	garu	garunī	garu.
Gen.	garussa garuno	garuniyā	garussa. garuno.
Dat.	garussa garuno	garuniyā	garussa. garuno.
Acc.	garum	garunim	garum.
Ins.	garunā	garuniyā	garunā.
Abl.	garunā garusmā garumhā	garuniyā	garunā. garusmā. garumhā.
Loc.	garusmim garumhi	garuniyā garuniyam	garusmim. garumhi.
Voc.	garu	garunī	garu.

		<i>Plural.</i>	
Nom.	garū garavo	garunī garuniyo	garūni. garū.
Gen.	garūnaṃ	garunīnaṃ	garūnaṃ.
Dat.	garūnaṃ	garunīnaṃ	garūnaṃ.
Acc.	garū garavo	garunī garuniyo	garūni. garū.
Ins.	garūhi garūbhi	garunīhi garunībhi	garūhi. garūbhi.
Abl.	garūhi garūbhi	garunīhi garunībhi	garūhi. garūbhi.
Loc.	garūsu	garunīsu	garūsu.
Voc.	garū garavo	garunī garuniyo	garūni. garū.

Decline like garu.

<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
bahu, many.	bahunī	bahu.
sādu, agreeable.	sādunī	sādu.
sādhū, good.	sādhunī	sādhū.
dattu, stupid.	dattunī	dattu.

215. Adjectives in ū (long).

216. Adjectives in ū form their feminine by means of *nī*, ū being shortened before it.

217. They are declined, in the masculine like *sayambhū*, in the feminine like *nadī*, and in the neuter like *cakkhu*.

218. DECLENSION OF **VIÑÑŪ**, WISE.*Singular.*

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	viññū	viññunī	viññu.
Gen.	viññussa viññuno	viññuniyā	viññussa. viññuno.
Dat.	viññussa viññuno	viññuniyā	viññussa. viññuno.
Acc.	viññum	viññunim	viññum.
Ins.	viññunā	viññuniyā	viññunā.
Abl.	viññunā viññusmā viññumhā	viññuniyā	viññunā. viññusmā. viññumhā
Loc.	viññusmim viññumhi	viññuniyā viññuniyam	viññusmim. viññumhi.
Voc.	viññū	viññunī	viññu.

Plural.

Nom.	viññū viññuvo	viññunī viññuniyo	viññūni. viññū.
Gen.	viññūnam	viññunīnam	viññūnam.
Dat.	viññūnam.	viññunīnam.	viññūnam.
Acc.	viññū viññuvo	viññunī viññuniyo	viññūni. viññū.
Ins.	viññūhi viññūbhi	viññunīhi viññunībhi	viññūhi. viññūbhi.
Abl.	viññūhi viññūbhi	viññunīhi viññunībhi	viññūhi. viññūbhi.
Loc.	viññūsu	viññunīsu	viññūsu.
Voc.	viññū viññuvo	viññunī viññuniyo	viññūni. viññū.

Decline like viññū.

in the Masculine, Feminine and Neuter.

niddālū, sleepy.

pabhū, powerful.

mattaññū, temperate.

kataññū, grateful.

219. ADJECTIVES WITH CONSONANTAL BASES.

220. Adjectives with consonantal bases are of three kinds :

(1) those the stem of which ends in **at** or **ant**.

(2) " " " **mat** or **mant**.

(3) " " " **vat** or **vant**.

221. All the adjectives in **mat**, **mant**, and **vat**, **vant**, are formed from nouns by means of suffixes **mā** and **vā**, (*whose original base is mat and vat*), which express *possession* of the quality or state indicated by the noun to which they are affixed.

222. It must, however, be remarked that **vā** and **mā** are not affixed indiscriminately. The following rule is invariable :

(a) Suffix **vā** is added only to nouns ending in **a**

(b) Suffix **mā** is always added to nouns ending in **i** and **u**.

a.—EXAMPLES.

<i>Noun.</i>	<i>Adjective.</i>
māna, pride.	mānavā, having pride, <i>viz.</i> , proud.
guṇa, virtue.	guṇavā, having virtue, <i>viz.</i> , virtuous.
bhoga, wealth.	bhogavā, possessing wealth, <i>viz.</i> , wealthy.
bala, strength.	balavā, possessing strength, <i>viz.</i> , strong.

b.—EXAMPLES

<i>Noun.</i>	<i>Adjective.</i>
suci, purity.	sucimā, endowed with purity, viz., pure.
sati, thought.	satimā, possessed of thought, viz., thoughtful.
khanti, patience.	khantimā, endowed with patience, viz., patient.
hetu, cause.	hetumā, having a cause, causal.
bandhu, relative.	bandhumā, having a relative.

223. The Feminine is formed by adding *ī* to either of the bases viz., *mat*, *mant* or *vat* *vant*; for instance :

<i>Stem.</i>	<i>Masculine.</i>	<i>Feminine.</i>
guṇavat	guṇavā	guṇavati.
guṇavant		guṇavanti.
jutimat	jutimā	jutimati.
jutimant		jutimanti.

224. In the *Nom.*, *Acc.*, and *Voc. sing.*, the Neuter is formed by adding *m* after *vā* and *mā* the long *ā* being shortened (4, 34); and *ni* to the stem in *vant* and *mant*, for the *Nom. Acc.*, and *Voc. plural*.

<i>Stem.</i>	<i>Masculine.</i>	<i>Neuter.</i>	
		<i>Singular.</i>	<i>Plural.</i>
jutimant	jutimā	jutimam	jutimantāni.
guṇavant	guṇavā	guṇavam	guṇavantāni.

225. DECLENSION OF ADJECTIVES IN **AT** OR **ANT**.226. DECLENSION OF **MAHĀ** (STEM MAHAT, MAHANT)
GREAT, LARGE.

	<i>Masculine.</i>	<i>Singular.</i> <i>Feminine.</i>	<i>Neuter.</i>
Nom.	maham mahanto	mahatī mahantī	maham. mahantam.
Gen.	mahato mahantassa	mahatiyā mahantiyā	mahato. mahantassa.
Dat.	mahato mahantassa	mahatiyā mahantiyā	mahato. mahantassa.
Acc.	mahantam	mahatim mahantiim	mahantam.
Ins.	mahatā mahantena	mahatiyā mahantiyā	mahatā. mahantena.
Abl.	mahatā mahantasmā mahantamhā	mahatiyā mahantiyā	mahatā. mahantasmā. mahantamhā.
Loc.	mahati mahante mahantasmim mahantamhi	mahatiyā mahantiyā mahatiyam mahantiyam	mahati. mahante. mahantasmim. mahantamhi.
Voc.	maham mahā maha	mahatī mahantī	maham. mahā. maha.

Plural.

Nom.	mahanto mahantā	mahatī mahatiyo mahantī mahantiyo	mahantāni, mahantā.
Gen.	mahatam mahantānam	mahatīnam mahantīnam	mahatam, mahantānam.
Dat.	mahatam mahantānam	mahatīnam mahantīnam	mahatam, mahantānam.
Acc.	mahante mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni, mahantā.
Ins.	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi, mahantebhi.
Abl.	mahantehi mahantebhi	mahatīhi mahatībhi mahantīhi mahantībhi	mahantehi, mahantebhi.
Loc.	mahantesu	mahatīsu mahantīsu	mahantesu,
Voc.	mahantā mahanto	mahatī mahatiyo mahantī mahantiyo	mahantāni, mahantā.

Remarks.—(a) The declension of *Mahā* should be carefully studied, as all the *Present Participles*, in at and ant, as for instance *gaccham* or *gacchanto*, *karam* or *karanto*, *pacam* or *pacanto*, are declined like it.

(b) We have already given (167) the declension of *araham* which, in the *Nom. sing.*, has also the form *arahā*,

(c) The word *santo* (167) meaning a good man, is similarly declined; the form *sabbhi*, however is also found in the *Ins.* and *Abl. plural*.

EXERCISE.

Decline like maham (stem : mahat, mahant),

in the Masculine, Feminine and Neuter.

caram, caranto (stem : carat, carant) walking, roaming.

bhuñjam, bhuñjanto (stem : bhuñjat, bhuñjant) eating.

karam, karanto (stem : karat, karant) doing.

saram, saranto (stem : sarat, sarant) remembering.

vasam, vasanto (stem : vasat, vasant) living.

puccham, pucchanto (stem : pucchat, pucchant) asking.

227. Declension of Adjectives in *Mat* or *Mant*.

228. DECLENSION OF **DHĪMĀ**, WISE.

(STEM: DHĪMAT, DHĪMANT).

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	dhīmā	dhīmatī	dhīmam.
	dhīmanto	dhīmanti	dhīmantaṃ.

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Gen.	dhImato dhImantassa	dhImatiyā dhImantiyā	dhImato. dhImantassa.
Dat.	dhImato dhImantassa	dhImatiyā dhImantiyā	dhImato. dhImantassa.
Acc.	dhImam dhImantam	dhImatim dhImantim	dhImam. dhImantam.
Ins.	dhImatā dhImantena	dhImatyā dhImantiyā	dhImatā. dhImantena.
Abl.	dhImatā dhImantā dhImantasmā dhImantambhā	dhImatiyā dhImantiyā	dhImatā. dhImantā. dhImantasmā. dhImantambhā.
Loc.	dhImati dhImante dhImantasmim dhImantamhi	dhImatiyā dhImantiyā dhImatiyam dhImantiyam.	dhImati. dhImante. dhImantasmim. dhImantamhi.
Voc.	dhImam dhImā dhIma dhImanta dhImantā	dhImati dhImanti	dhImam. dhImā. dhIma. dhImanta. dhImantā.

Plural.

Nom.	dhImantā dhImanto dhImā	dhImati dhImatiyo dhImanti dhImantiyo	dhImantāni. dhImantā.
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Plural.

Gen.	dhImatam	dhImatInam	dhImatam.
	dhImantānam	dhImantInam	dhImantānam.
Dat.	dhImatam	dhImatInam	dhImatam.
	dhImantānam	dhImantInam	dhImantānam.
Acc.	dhImante	dhImatI	dhImantāni.
		dhImatiyo	dhImantā.
		dhImantI	
		dhImantiyo	
Ins.	dhImantehi	dhImatIhi	dhImantehi.
		dhImatIbhi	dhImantebhi.
		dhImantIhi	
		dhImantIbhi	
Abl.	dhImantehi	dhImatIhi	dhImantehi.
		dhImatIbhi	dhImantebhi.
		dhImantIhi	
		dhImantIbhi	
Loc.	dhImantesu	dhImatIsu	dhImantesu.
		dhImantIsu	
Voc.	dhImantā	dhImatI	dhImantāni.
	dhImanto	dhImatiyo	dhImantā.
	dhImā	dhImantI	
		dhImantiyo	

EXERCISE.

Decline like dhīmā.

(stem : dhīmat, dhīmant),

in the masculine, feminine and neuter :

gomā (stem : gomat, gomant,) a cattle owner.

puttimā (stem : puttimat, puttimant,) having sons.

khānumā (stem : khānumat, khānumant,) having stumps.

ketumā (stem : ketumat, ketumant,) glorious, victorious, *lit.*, having banners.

hetumā (stem : hetumat, hetumant,) having a cause.

cakkhumā (stem : cakkhumat, cakkhumant,) enlightened.

229. Declension of Adjectives in *Vat* or *Vant*.

Remark.—The declension of Adjectives in *vat*, *vant* is the same as that of those in *mat*, *mant*; the only difference being that, of course, *v* replaces *m* throughout.

230. DECLENSION OF **GUṆAVĀ**, VIRTUOUS,

(stem : gunavat, guṇavant.)

Singular.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	guṇavā gaṇavanto	guṇavati gaṇavanti	guṇavam. gunavantam.
Gen.	guṇavato guṇavantassa	guṇavatiyā guṇavantiyā	guṇavato. guṇavantassa.
Dat.	guṇavato guṇavantassa	guṇavatiyā guṇavantiyā	guṇavato. guṇavantassa.
Acc.	guṇavam guṇavantam	guṇavatiṃ guṇavantiṃ	guṇavam. gunavantam.

Singular.

Ins.	guṇavatā guṇavantena	guṇavatiyā guṇavantiya	guṇavatā. guṇavantena.
Abl.	guṇavatā guṇavantā guṇavantasmā guṇavantamhā	guṇavatiyā guṇavantiyā guṇavantiyā guṇavantiyā	guṇavatā. guṇavantā. guṇavantasmā. guṇavantamhā.
Loc.	guṇavati guṇavante guṇavantasmim guṇavantamhi	guṇavatiyā guṇavatiyaṃ guṇavantiyā guṇavantiyaṃ	guṇavati. guṇavante. guṇavantasmim. guṇavantamhi.
Voc.	guṇavaṃ guṇavā guṇava guṇavanta guṇāvantā.	guṇavati guṇavanti guṇavanti guṇavanti guṇavanti	guṇavaṃ. guṇavā. guṇava. guṇavanta. guṇāvantā.

Plural.

Nom.	guṇavantā guṇavanto guṇavā	guṇavati guṇavatiyo guṇavanti guṇavantiyo	guṇavantāni. guṇavantā. guṇavanti. guṇavantiyo.
Gen.	guṇavataṃ guṇavantānaṃ	guṇavatiṇaṃ guṇavantiṇaṃ	guṇavataṃ. guṇavantānaṃ.
Dat.	guṇavataṃ guṇavantānaṃ	guṇavatiṇaṃ guṇavantiṇaṃ	guṇavataṃ. guṇavantānaṃ.
Acc.	guṇavante	guṇavati guṇavatiyo guṇavanti guṇavantiyo	guṇavantāni. guṇavantiyo. guṇavanti. guṇavantiyo.

Plural.

Ins.	guṇavantehi guṇavantebhi	guṇavatīhi guṇavatībhi guṇavantīhi guṇavantībhi	guṇavantehi. guṇantebhi.
Abl.	guṇavantehi guṇavantebhi	guṇavatīhi guṇavatībhi guṇavantīhi guṇavantībhi	guṇavantehi. guṇavantebhi.
Loc.	guṇavantesu	guṇavatīsu guṇavantīsu	guṇavantesu.
Voc.	guṇavantā guṇavanto guṇavā	guṇavatī guṇavatiyo guṇavantī guṇavantiyo	guṇavantāni. guṇavantā.

231. There is another not very numerous class of Adjectives formed from *nouns* and *Roots* by means of suffixes *āvī* and *vī*.

232. The original stem of *āvī* and *vī* is *āvin* and *vin* and they therefore belong to the Consonantal declension. *Vī* is used after nouns, and *āvī* after roots.

233. The Feminine is formed by adding the feminine suffix *nī*, before which final long *ī* is shortened.

234. In the Neuter, final *ī* is shortened in the *Nom.* and *Voc.* singular; in the plural, before neuter suffix *ni* final *ī* remains unchanged.

235. *Vī*, like *mā* and *vā*, expresses *possession*.

EXAMPLES.

				<i>Neuter.</i>
<i>Noun.</i>	<i>Adj. Masc.</i>	<i>Fem.</i>	<i>Sing.</i>	<i>Plural.</i>
medhā, wisdom,	medhāvī	medhāvinī	medhāvi,	medhāvīni.
√pass, to see,	passāvī	passāvinī	passāvi,	passāvīni.

The declension of these Adjectives presents no difficulty. They are declined in the Masculine like *dandā*, in the feminine like *nadī* and in the neuter like *vāri*.

236. NEGATIVE ADJECTIVES.

237. Negative Adjectives are obtained by prefixing to affirmative Adjectives the prefix *a* and *an*.

Remark.—*a* is used before a consonant, and *an* before a vowel.

EXAMPLES.

dīgha, long.

adīgha, not long.

ākula, turbid.

anākula, not turbid, clear.

COMPARISON.

238. The Comparison of Adjectives is formed in two ways :

(1) by adding *tara* for the comparative and *tama* for the Superlative, to the Masculine bases of the Positive.

(2) by adding *iya* or *iyya* for the comparative, and *ittha*, *issika* for the Superlative, to the Masculine bases of the Positive.

239. The Comparative and Superlative are declined in the masculine like *deva*, in the feminine like *kaññā* and in the Neuter like *rūpaṃ*.

EXAMPLES.

(1) *tara*, *tama*.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
suci, pure.	sucitara, purer.	sucitama, purest.
pāpa, evil.	pāpatara, more evil.	pāpatama, most evil.
omaka, vile.	omakatara, viler.	omakatama, vilest.
hari, green.	haritara, greener.	haritama, greenest.

Remark.—Of the above Comparative and Superlative bases, the masculine is, *sucitaro, sucitamo*; the feminine, *sucitarā sucitamā*, and the Neuter, *sucitaram*, etc., etc.

(2) *iya (iyya), ittha, issika.*

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
pāpa, evil.	pāpiyo, more evil.	pāpiṭṭha, most evil.
	pāpiyyo, „	pāpissika, „
khippa, quick.	khippiya, quicker.	khippiṭṭha, quickest.
	khippiyya, „	khippissika, „
kaṭṭha, bad.	kaṭṭhiya, worse.	kaṭṭhiṭṭha, worst.
	kaṭṭhiyya „	kaṭṭhissika, „

240. With many, we should say most, adjectives, the suffixes of (338-1) *tara, tama*, or of (2) *iya, iyyo, ittha, issika*, may be used interchangeably.

EXAMPLES.

pāpatara or pāpiya.

khīpatara or khippiya.

pāpatama or pāpiṭṭha or pāpissika, etc.

241. The comparatives in *iya, iyya*, are declined like *mano* (159).

242. It will be remarked that, before *iya, iyya, ittha* and *issika*, the *final vowel* of the Positive Adjective is dropped.

243. Adjectives formed by means of the possessive suffixes *mā (mat) vā (vat)* (219) and *vā, vin* (231), drop these suffixes and the vowel which precedes them, before *iya, iyya, ittha* and *issika*.

EXAMPLES.

(a) *guṇavā + iyo = guṇa + iyo = guṇ + iyo = guṇiyo.*

Similarly : *guṇ-iyyo, guṇiyyo : guṇ-ittha, etc.*

(b) medhāvī + iyo = medhā + iyo = medh + iyo = medhiyo.

Similarly : medh-iyyo, medhiyyo; medh-iṭṭha, medhiṭṭha, etc.

(c) satimā + iyo = sati + iyo = sat + iyo = satiyo.

Similarly : sat-iyyo = satiyyo; satt-iṭṭha = sat-iṭṭha, etc.

244. *Tara* may be superadded to the Superlative iṭṭha, as : pāpiṭṭhatara.

245. The *Acc. sing.* of most Adjectives is used *adverbially*.

EXAMPLES.

<i>Adjective.</i>	<i>Adverb.</i>
khippa, quick	khippam, quickly.
sukha, happy	sukham, happily.
sīgha, swift.	sīgham, swiftly.
manda, stupid	mandam, stupidly.

246. The Absolute Superlative is formed by prefixing *ati* to the Positive adjective :

atikhippa, very quick, extremely quick, too quick.

atippasattha, very excellent.

atithoka, very little, too little, excessively little.

247. Some Adjectives form their Comparison irregularly.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
antika, near	nediya, nearer	nediṭṭha, nearest.
bālha, strong	sādhiya, stronger	sadhiṭṭha, strongest.
	sādhiyya, „	
appa, few	kaṇiya, fewer	kaṇiṭṭha, fewest.

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
yuva, young	kaṇiya, younger	kaṇiṭṭha youngest.
vuddha, old	jeyya, older	jeṭṭha, oldest.
pasattha, excellent, good	seyya, better	seṭṭha, most excellent, best.
garu, heavy.	gariya, heavier.	garitṭha, heaviest.

248. Any substantive may become an adjective when used as the last member of a Bahubbīhi compound (*see chapter on compounds: Bahubbīhi*) qualifying a noun or pronoun *expressed or understood*.

249. The noun thus used, whether Feminine or Neuter, assumes the form of the Masculine.

EXAMPLES.

*Noun.**as Adjective.*

- | | |
|--------------------------------|---|
| (i) dassanaṃ, (neut.) looking. | ruddadassano kumbhilo,
a fierce-looking crocodile. |
| (ii) jaṅghā (fem.) leg. | dīghajāṅgho puriso, a
long-legged man. |
| (iii) paññā (fem.) wisdom. | mahāpañño, h a v i n g
great wisdom, very
wise. |
| (iv) sīlaṃ (neut.) morality. | sampannasīlo, one who
is full of morality :
moral, virtuous. |
| (v) haṭṭho (masc.) hand | chinnahaṭṭhena purisena
kato, done by a man
whose hands have been
cut off. |

CHAPTER VIII.

250.

NUMERALS.

The Numerals are as follows :—

251. *Cardinals.*

1. eka, one
2. dve, two
3. tayo, three
4. cattāro
5. pañca
6. cha
7. satta
8. aṭṭha
9. nava
10. dassa, rasa, lasa,
ḷasa
11. ekārasa, ekādasa
12. bārasa, dvārasa
13. tedasa, terasa
telasa
14. catuddasa
cuddasa, coddasa
15. pañcadasa
pañṇarasa
pannarasa
16. soḷasa, sorasa
17. sattadasa
sattarasa
18. aṭṭhādasā
aṭṭhārasa
19. ekūnavīsati
ekūnavīsam

Ordinals.

- paṭhama, first.
- dutiya, second.
- tatiya, third.
- catuttha, turīya.
- pañcatha, pañcama.
- chaṭṭha, chatthama.
- sattha, sattama.
- aṭṭhama.
- navama.
- dasama.
- ekarasama.
- bārasama.
- tedasama.
- catuddasama.
- pañcadasama.
- soḷasama.
- sattadasama.
- aṭṭhādasama.
- ekūnavīsatima.

*Cardinals.**Ordinals.*

20.	vIsati, vIsam	vIsatima.
21.	ekavIsati ekavIsam	ekavIsatima.
22.	dvāvIsati	dvāvIsatima.
23.	tevIsati	tevIsatima.
24.	catuvIsati	catuvisatima.
25.	pañcavIsati	pañcavIsatima.
26.	chabbIsati	chabbIsatima.
27.	sattabIsati satavIsati	sattabIsatima.
28.	aṭṭhavIsam	aṭṭhavIsatima.
29.	ekūnatimsati ekūnatimsam	ekūnatimsatima.
30.	tiṃsati, tiṃsam	tiṃsatima.
31.	ekatimsati	ekatimsatima.
32.	dvattimsati	dvattimsatima.
40.	cattālIsam cattārIsam	cattālIsatima.
50.	pañṇasa pañṇasam	pañṇasama.
60.	saṭṭhi	saṭṭhima.
70.	sattati	sattatima.
80.	asIti	asItima.
90.	navuti	navutima.
100.	satam	satama.
200.	bāsataṃ dvāsataṃ	bāsatama.
1000.	sahassam	sahassama.
10000.	dasasahassam	satasahassama.
10000000.	koṭi	koṭima.

252. (I) CARDINALS.

253. *Eka*, one, is in the singular very often used in an indefinite sense, meaning : *a certain, a* ; as,

eko nāviko, a boatman, a certain boatman.

ekā kumārikā, a princess, a certain princess.

In the plural, it means : *some*, as,

eke purisā, some men...

ekā mānusinī, some women...

254. The cardinals, *eka*, *taya* and *cattāro* are declined in the *plural* in the three genders. *Eka*, alone of course, having *singular* forms.

255. DECLENSION OF **EKA**, ONE.*Singular.*

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	<i>eko</i>	<i>ekā</i>	<i>ekam.</i>
Gen.	<i>ekassa</i>	<i>ekissā</i> <i>ekissāya</i>	<i>ekassa.</i>
Dat.	<i>ekassa</i>	<i>ekissā</i> <i>ekissāya</i>	<i>ekassa.</i>
Acc.	<i>ekam</i>	<i>ekam</i>	<i>ekena.</i>
Ins.	<i>ekena</i>	<i>ekāya</i>	<i>ekam.</i>
Abl.	<i>ekasmā</i> <i>ekamhā</i>	<i>ekāya</i>	<i>ekasmā.</i> <i>ekamhā.</i>
Loc.	<i>ekasmiṃ</i> <i>ekamhi</i>	<i>ekāya</i> <i>ekissam</i>	<i>ekasmiṃ.</i> <i>ekamhi.</i>
Voc.	<i>eka</i>	<i>eke</i>	<i>eka.</i>

Plural.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	eke	ekā ekāyo	ekāni.
Gen.	ekesaṃ	ekāsaṃ	ekesaṃ.
Dat.	ekesaṃ	ekāsaṃ	ekesaṃ.
Acc.	eke	ekā ekāyo	ekāni.
Ins.	ekehi ekebhi	ekāhi ekābhi	ekehi. ekebhi.
Abl.	ekehi ekebhi	ekāhi ekābhi	ekehi. ekebhi.
Loc.	ekesu	ekāsu	ekesu.
Voc.	eke	ekā ekāyo	ekāni.

Remark.—The above declension is chiefly *pronominal*.
(See *Pronouns Chapter VII.*)

256. DECLENSION OF **TAYO**, THREE.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	tayo	tisso	tīṇi.
Gen.	tiṇṇaṃ tiṇṇannaṃ	tissannaṃ tissaṃ	tiṇṇaṃ. tiṇṇannaṃ.
Dat.	tiṇṇaṃ tiṇṇannaṃ	tissannaṃ tissaṃ	tiṇṇaṃ. tiṇṇannaṃ.
Acc.	tayo	tisso	tīṇi.
Ins.	tīhi tībhi	tīhi tībhi	tīhi. tībhi.
Abl.	tīhi tībhi	tīhi tībhi	tīhi. tībhi.
Loc.	tīsu	tīsu	tīsu.

257. DECLENSION OF **CATTĀRO, CATURO**, FOUR.

	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
Nom.	catttāro caturo	catasso	cattāri.
Gen.	catunnaṃ	catassannaṃ. catassaṃ	catunnaṃ.
Dat.	catunnaṃ	catassannaṃ. catassaṃ	catunnaṃ.
Acc.	cattāro caturo	catasso	cattāri.
Ins.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi. catūhi. catūbhi.
Abl.	catubbhi catūhi catūbhi	catubbhi catūhi catūbhi	catubbhi. catūhi. catūbhi.
Loc.	catūsu	catūsu	catūsu.

258. (a) In composition, the base of *tayo*, is *tī*. as, *tilokahitada*, bestowing benefits on the three worlds.

(b) Not seldom, *tri* also is met with :
trikumbhanagaraṃ, the " Three-Hillock-City (Rangoon).

(c) The base of *cattāro* in composition is *catu* before a consonant, the consonant being often reduplicated ; and *catur* before a vowel :

catumukho, having four faces.

catuppado, a quadruped.

catupariṣaṃ, the four assemblies.

caturaṅgi (*catu . r . aṅgi*), having four divisions.

caturasso (*catu . r . asso*), having four corners, quadrangular.

259. The Dual has completely disappeared in Pali ; the only two vestiges that have come down to us being *dve* or *duve*, two, and *ubho*, both. But even in these two words, the student will remark that the inflection of the plural has almost entirely superseded that of the dual.

260. *Dve* or *duve* and *ubho*, are of the three genders, and used in the plural only.

	dve, two	ubho, both.
Nom.	dve duve	ubho. ubhe.
Gen.	dvinnam duvinnam	ubhinnaṃ.
Dat.	dvinnam duvinnam	ubhinnaṃ.
Acc.	dve duve	ubho. ubhe.
Ins.	dvīhi dvībhi	ubhohi, ubhobhi. ubhehi, ubhebhi.
Abl.	dvīhi dvībhi	ubohi, ubobhi. ubhebi, ubhebhi.
Loc.	dvīsu	ubhosu, ubhesu.

261. (a) The base of *dve*, *duve* in composition is *dvi*, and also *di*, *du* and *dve*.

dvijo, twice-born, a brahmin.

dvijivho, double-tongued, a snake.

dvipo, drinking twice, an elephant.

dipado, two-legged, a biped.

diguṇo, two-fold.

duvidho, of two kinds.

dvebhūmako, having two stories.

dvepakkho, two factions or parties.

(b) *dva*, *dvā* are also used as the bases of *dve*, but chiefly in composition with other numbers.

dvattikkhathum (*dva-ti-khathum*), two or three times.

dvatimsati, thirty-two.

dvāsaṭṭhi, sixty-two.

dvāvisati, twenty-two.

(c) *bā* is similarly used as a base.

bārasa, *bādasa*, twelve.

bāvisati, twenty-two.

262. *Pañca*, five, is, like *dve*, of the three genders. It is declined as follows :

Nom.	<i>pañca</i> .
Gen.	<i>pañcannam</i> .
Dat.	<i>pañcannam</i> .
Acc.	<i>pañca</i> .
Ins.	<i>pañcahi</i> .
Abl.	<i>pañcahi</i> .
Loc.	<i>pañcasu</i> .

263. The other numbers up to 18 included, are also of the three genders, and are declined as follows :

<i>Nom. Acc. and Voc.</i>	<i>Gen. and Dat.</i>	<i>Ins. and Abl.</i>	<i>Loc.</i>
six, <i>cha</i>	<i>channam</i>	<i>chahi</i>	<i>chasu</i>
seven, <i>satta</i>	<i>sattannam</i>	<i>sattahi</i>	<i>sattasu</i>
eight, <i>aṭṭha</i>	<i>aṭṭhannam</i>	<i>aṭṭhahi</i>	<i>aṭṭhasu</i>
nine, <i>nava</i>	<i>navannam</i>	<i>navahi</i>	<i>navasu</i>
ten, <i>dasa</i>	<i>dasannam</i>	<i>dasahi</i>	<i>dasasu</i>

264. The numerals from 11 to 18 are declined in exactly the same way.

265. Here it must be observed that 10 has three forms : *dasa*, *rasa*, *lasa*, the last two being used only in composition with other numerals ; *lasa* is also found.

266. The numerals from 19 to 99 are *feminine* ; as they are formed by prefixing the numerals from 1 to 9 to the *decades*, the decades are here given separately.

20, vIsati, vIsa.	50, paññāsa, paṇṇāsa.
30, tiṃsati, tiṃsa.	60, saṭṭhi.
40, cattālīsa, cattālisa,	70, sattati.
cattārisa, cottālisa,	80, asīti.
tālīsa, tālisa.	90, navuti.

267. The numerals ending in *i* are declined like the feminines in *i* (jāti, ratti.)

268. Those in *a* take in the *Nom.* sometimes the form in *ā*, like kaññā, but usually they assume in the *Nom.* the neuter form in *aṃ*.

269. The following will serve as a model for the declension of numerals from 1 to 19.

DECLENSION OF **VĪSATI**, 20.

<i>Nom. and Voc.</i>	<i>Acc.</i>	<i>Gen. and Dat.</i>	<i>Ins. and Abl.</i>	<i>Loc.</i>
<i>1st form</i> vIsaṃ, vIsa	vIsaṃ	vIsāya	vIsāya	vIsāya. vIsāyaṃ.
<i>2nd form</i> vIsati	vIsatiṃ	vIsatiyā	vIsatiyā	vIsatiyā. vIsatiyaṃ.

Remark.—Numerals in *i* follow the 2nd form, and those in *a* the 1st form.

270. To express full decades but one, as 19, 29, 39, etc., *ekūna* (eka, one + ūna, deficient by) is prefixed to the decades, as :

ekūnavIsati, 19, viz., 20 deficient by one.
 ekūnatimsa, 29, „ 30 „ „ one.
 etc.

271. The very high numerals as, *koṭi*, *ten millions*; *pakoṭi*, *one hundred billions*, etc., are declined like *vīsati*.

272. *Sataṁ*, 100, *sahasraṁ*, 1000, *lakhaṁ*, 100,000, are neuter substantives, and therefore declined as such on the model of *rūpaṁ* (124).

273. (II) ORDINALS.

274. The Ordinals are formed from the Cardinals, from 5 upwards, by means of the suffix *ma* :

<i>Cardinal.</i>	<i>Ordinal.</i>
5, pañca,	pañcama, 5th,
6, cha,	chama, 6th,
7, satta,	sattama, 7th,
8, aṭṭha,	aṭṭhama, 8th,
	etc.

275. Ordinals 5th, 6th and 7th, have two forms :
 5th, pañcatha, pañcama.
 6th, chaṭṭha, chaṭṭhama.
 7th, sattha, sattama.

276. From 5 upwards, the Ordinals form their feminine by means of suffix **I** (181, 2) and their neuter is formed in *am*. They are therefore declined like *devo*, *nadī* and *rūpam*.

EXAMPLES.

<i>Masc. Nom.</i>	<i>Fem. Nom.</i>	<i>Neut. Nom.</i>
pañcamo	pañcamī	pañcamam.
chaṭṭhamo	chaṭṭhamī	chaṭṭhamam.
sattamo	sattamī	sattamam.
aṭṭhamo	aṭṭhamī	aṭṭhamam.
	etc.	

277. From 11 upwards, however, the cardinals themselves are not seldom used as ordinals; so that we have the choice of two forms, and can say either,

ekārasa,	11th,	or ekārasama,	11th.
pañcadasa,	15th,	or pañcadasama,	15th.
caturīsaṭi	24th,	or caturīsatima,	24th.
	etc.		

278. The first four Ordinals are as follows :

<i>Masc. Nom.</i>	<i>Fem. Nom.</i>	<i>Neut. Nom.</i>
paṭhamo	paṭhamā	paṭhamam.
dutiyō	dutiyā	dutiyam.
tatiyō	tatiyā	tatiyam.
catuttho	catutthā	catuttham.

Remark.—They are, consequently declined like *deva*, *kaññā* and *rūpam*.

279. (III) ADVERBIAL DERIVATIVES FROM NUMERALS.

280. Many important adverbs are derived from numerals by means of some suffixes.

281. By means of suffix *dhā* are formed adverbs signifying : *ways, times, fold* and sometimes *kinds*.

EXAMPLES.

ekadhā, once.

dvidhā, in two ways ; in two ; of two kinds.

tidhā, in three ways ; three-fold, in three parts.

282. The word *guṇa*, though not a suffix, is often employed like *dhā* with the meanings of *times, fold*. In the sense of *times*, it generally takes the neuter form *in am*.

EXAMPLES.

dasaguṇam, ten times ; or ten-fold.

tiguṇam, three times ; or three-fold.

catuguṇam, four times ; or, four-fold.

Remark.—In the sense of *fold*, the compound being an *adjective*, is treated as such and is decline like *deva*, *kaññā* and *rūpam*.

283. *dhā* is also used in the same way after a few adjectives :

bahudhā, in many ways.

anekadhā, in more than one way.

284. Distributive adverbs are formed from numerals by means of suffix *so* (Sansk. *śas*).

EXAMPLES.

ekaso, one by one.

pañcaso, five by five.

285. From *khattum*, multiplicative adverbs are formed.

EXAMPLES.

dvikkhattum, twice.

sattakkhattum, seven times.

satasahassakkattum, one hundred thousand times.

286. The two following suffixes, from substantives and adjectives : *ka* and *ya*, form collective nouns and adjectives.

EXAMPLES.

catukka, four-fold, consisting of four, a collection of four things; a place where four roads meet.

dvaya, of two sorts, consisting of two, a pair.

dvika, duka, consisting of two, a pair.

tika, taya, tayī, consisting of three, a triad, etc.

287. There is an adverb, meaning, *once, at once*, never used in composition with numerals, it is *sakim*, (Sansk. *sakṛt*), When used before words beginning with a vowel, it sometimes takes the forms *sakid* or *sakad*.

EXAMPLES.

sakim passanto, seeing (him) once.

sakim yeva, at once, simultaneously.

sakid eva, „ „

sakadāgāmi (āgami), returning once only.

CHAPTER IX.

PRONOUNS, PRONOMINAL ADJECTIVES,
AND
PRONOMINAL DERIVATIVES.

288. (I) PERSONAL PRONOUNS.

289. DECLENSION OF **AHAM**, I.

OF ALL GENDERS.

<i>Singular.</i>	<i>Plural.</i>
Nom. aham, I	Nom. mayam, we. amhe, „ vayam, „
Gen. mama, my, mine, mayham, „ mavam, „ amham, „ me, „	Gen. amhākam, our, ours. amham, „ asmākam, „ no, „
Dat. mama, to me, for me, mayham, „ „ mavam, „ „ amham „ „ me, „ „	Dat. amhākam to us, for us. amham, „ „ asmākam, „ „ no, „ „
Acc. mam, me, mavam, „	Acc. amhe, us. amhākam, „ asme, „ amhe, „ no, „

*Singular.**Plural.*

Ins. mayā, me, by me,	Ins. amehi, by us. amhebbhi, „ no, „
Abl. mayā, me, from me.	Abl. amhehi, from us. amhebbhi, „ no „
Loc. mayi, in, on, upon me.	Loc. amhesu, in, on, upon us. asmāsu, „ asmesu, „

Remarks.—(a) The *singular* base of *aham* is *mad* according to Sanskrit commentators; it is properly *ma'* and *mam*. Pronominal derivatives are, however formed from the three bases: *mad*, *mam* and *ma*, the latter sometimes with the *a* lengthened: *mā*. (See *Pronominal Derivation at the end of the present chapter*.)

(b) The form *me*, of the *Gen.*, *Dat.*, *Ins.*, *Abl.*, *Sing.*, is enclitic; it is never used at the beginning of a sentence.

(c) The form *no*, of the same cases in the plural is also enclitic, and never used at the beginning of a sentence.

(d) The *plural* base is *amha*.

290.

DECLENSION OF **TVAM**, THOU.

OF ALL GENDERS.

*Singular.**Plural.*

Nom. tvam, thou	Nom. tumhe, you.
tuvaṃ, „	
taṃ, „	

<i>Singular.</i>			<i>Plural.</i>		
Gen.	tava, thy, thine		Gen.	tumhākaṁ, your, yours.	
	tavaṁ, „ „			tumhaṁ, „ „	
				vo, „ „	
	tuyhaṁ „ „				
	tumhaṁ, „ „				
	te, „ „				
Dat.	tava, to thee, for thee		Dat.	tumhākaṁ, to you, for you.	
...	tavaṁ, „ „			tumhaṁ, „ „	
	tuyhaṁ, „ „			vo, „ „	
	tumhaṁ, „ „				
	te, „ „				
Acc.	tavaṁ, thee		Acc.	tumhe, you.	
	taṁ, „ „			tumhākaṁ, „ „	
	tuvaṁ, „ „			vo, „ „	
	tvaṁ, „ „				
	tyaṁ „ „				
Ins.	tvayā, by thee		Ins.	tumhehi, by you.	
	tayā, „ „			tumhebbhi, „ „	
	te, „ „			vo, „ „	
Abl.	tvayā, from thee		Abl.	tumhehi, from you.	
	tayā, „ „			tumhebbhi, „ „	
	tvamhā „ „			vo, „ „	
	te, „ „				
Loc.	tvayi, in, on, upon thee.		Loc.	tumhesu, in, on, upon you.	
	tayi, „ „				

Remarks.—(a) The bases are *tad* and *ta* (sometimes lengthened to *tā*), in the *singular*.

(b) *tumha* (*tumhad*), is the plural base.

(c) *te* like *me* of *aham*, is an enclitic form and never begins a sentence ; *so* is *vo* for the plural.

(d) *vo* is also found in the *Nom.* plural.

(e) It will be remarked Pronouns have no forms for the Vocative case.

291. (II) DEMONSTRATIVE PERSONAL PRONOUNS.

DECLENSION OF **SO, SĀ, TAM** ; THIS, THAT
HE, SHE, IT.

292.

Masculine.

so, he ; this, that.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	so, sā	Nom.	te.
Gen.	tassa	Gen.	tesam, tesānam.
Dat.	tassa	Dat.	tesam, tesānam.
Acc.	tam	Acc.	te.
Ins.	tena	Ins.	tehi, tebhi.
Abl.	tasmā, tamhā	Abl.	tehi, tebhi.
Loc.	tasmim, tamhi	Loc.	tesu.

293.

Feminine.

sā, she ; this, that.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	sā.	Nom.	tā, tāyo.
Gen.	tassā	Gen.	tāsam.
and	tassāya		tāsānam.
Dat.	tissā	Dat.	tāsam.
	tissāya		tāsānam.
	tāya		

	<i>Singular.</i>		<i>Plural.</i>
Acc.	taṁ	Acc.	tā, tāyo.
Ins.	tāya	Ins.	tāhi, tābhi.
Abl.	tāya	Abl.	tāhi, tābhi.
Loc.	tassam tissam tāyam	Loc.	tāsu.

294.

*Neuter.***taṁ**, it; this, that.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	taṁ, tad	Nom.	tāni.
Gen.	tassa	Gen.	tesam, tesānam.
Dat.	tassa	Dat.	tesam, tesānam.
Acc.	taṁ, tad	Acc.	tāni.
Ins.	tena	Ins.	tehi, tebhi.
Abl.	tasmā, tamhā	Abl.	tehi, tebhi.
Loc.	tasmim, tamhi	Loc.	tesu.

Remarks.—(a) In the *Gen.*, *Dat.*, *Abl.* and *Loc.* singular for the *Masc.* and *Neut.*, a form from pronominal stem : *a*, is also used : *assa*, *asmā*, *asmim.*, in the *Feminine* too, for the *Gen.* *Dat.* and *Loc.* singular : *assā*, *assam* (*Loc.*).

(b) In the *Neuter*, the form *tad* is used mostly in compound words, as : *tad* (= *taṁ*) *karo* = *takkaro*, “doing this;” and also before a vowel.

(c) It will have been remarked that the stem : *ta*, 3rd personal pronoun (so, *sā*, *taṁ*), is also used as a demonstrative.

(d) *ta* is the base or stem of *so*, *sā*, *taṃ* ; as above said (Note *b*), the form *tad* of the base is also used.

(e) Very often, the above pronoun may be translated as the Definite Pronoun.

(f) It is, too, often used pleonastically with the pronouns *aham* and *tvam*, as are, in fact, most Demonstrative Pronouns ; for instance :

so 'ham = *this* I, viz., I.

tassa me (*Dat.*) = to *this* me, viz., to me.

sā 'yam (= *sā* ayam) taṇhā = *This* longing.

(g) Attā, self, own (154), is, in its oblique cases, very much used in a reflexive sense, instead of the three Personal Pronouns.

295. There is a common substitute of *so*, *sā*, *taṃ*, obtained by replacing *t* wherever it occurs, by *n*, for the three genders. Thus we have :

<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
nassa=tassa	nāya=tāya	naṃ=taṃ.
nenā=tena	nassā=tassā	The rest of the
naṃ=taṃ	nassāya=tassāya	oblique cases
naasmā=tasmā	nassaṃ=tassaṃ	are like the
nasmiṃ=tasmiṃ	nāyaṃ=tāyaṃ	Masculine.
ne=te	nā=tā, tāyo	
nehi=tehi	nāhi=tāhi	
nesaṃ=tesaṃ	nāsaṃ=tāsaṃ	
nesu=tesu	nāsu=tāsu	

296. The forms with *n* as above given are generally used when a noun which has been already mentioned, is referred to ; as,

taṁ khādāpessāmi nan 'ti, I'll make you eat *him* (viz., a monkey previously mentioned).

297. DEMONSTRATIVE PRONOUNS.

298. DECLENSION OF **ESO, ESĀ, ETAṂ**, THIS ;

299. The student will readily perceive that the above Demonstratives are formed simply by prefixing *e* to *so*, *sā* and *taṁ*. They are declined exactly like *so*, *sā*, *taṁ*.

300. As in the case of *so*, *sā* and *taṁ*, so also with *eso*, *esā* and *etaṁ*, the *t* may be replaced all through by *n*, so that we obtain the forms : *enena*, *enaṁ enūya*, etc., whose declension presents no difficulty whatever. These forms are also used in referring to a noun already mentioned.

301. *Eso*, *esā*, *etaṁ* may be translated by "that" sometimes.

302. The neuter *etad* (= *etaṁ*) is used in composition, or before a vowel.

303. This Pronoun is also used pleonastically with a Personal Pronoun (295, *f*).

304. *e*, is considered as the base of Pronouns *ena*, *eta*, etc. It is much used in derivation.

DECLENSION OF **ĀYAM**, THIS ; THIS HERE.

305. *Masculine.*

	<i>Singular.</i>		<i>Plural.</i>
Nom.	<i>ayaṁ</i>	Nom.	<i>ime</i> .
Gen.	<i>assa</i> <i>imassa</i>	Gen.	<i>imesānaṁ</i> , <i>imesaṁ</i> . <i>esānaṁ</i> , <i>esaṁ</i> .

Dat.	assa imassa	Dat.	imesānaṃ imesam. esānaṃ, esaṃ.
Acc.	imaṃ	Acc.	ime.
Ins.	anena iminā	Ins.	imehi, imebhi, ehi, ebhi.
Abl.	asmā, imasmā, imambhā	Abl.	imehi, imebhi, ehi, ebhi.
Loc.	asmim, imasmim, imamhi	Loc.	imesu, esu,

306.

*Feminine.**Singular.**Plural.*

Nom.	ayaṃ	Nom.	imā. imāyo.
Gen.	assāya, assā imissāya, imissā imāya	Gen.	imāsānaṃ. imāsaṃ.
Dat.	assāya, assā imissāya, imissā imāya	Dat.	imāsānaṃ. imāsaṃ.
Acc.	imaṃ	Acc.	imā. imāyo.
Ins.	imāya, assā imissā	Ins.	imāhi, imābhi.
Abl.	imāya, assā imissā	Abl.	imāhi. imābhi.
Loc.	assam, imissam assā, imissā imāyam, imāya	Loc.	imāsu.

307.

Neuter.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	idaṁ, imaṁ	Nom.	imāni.
Gen.	imassa, assa	Gen.	imesaṁ, imesānaṁ, esānaṁ, esaṁ.
Dat.	imassa, assa	Dat.	imesaṁ, imesānaṁ, esānaṁ, esaṁ.
Acc.	idaṁ, imaṁ	Acc.	imāni.
Ins.	iminā, anena	Ins.	imehi, imebhi, ehi, ebhi.
Abl.	imasmā, amhā, asmā	Abl.	imehi, imebhi, ehi, ebhi.
Loc.	imasmim, asmim imaṁhi	Loc.	imesu, esu.

Remarks.—(a) The student will remark that the declension of *ayaṁ* is based on two stems: *a* and *i*.

(b) *Ayaṁ* is used substantively as well as pronominally.

DECLENSION OF **ASU**, THAT.

308.

Masculine.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	asu	Nom.	amū, amuyo.
Gen.	amussa, adussa, amuno	Gen.	amūsaṁ, amūsānaṁ.

<i>Singular.</i>		<i>Plural.</i>	
Dat.	amussa, adussa, amuno	Dat.	amūsaṃ. amūsānaṃ.
Acc.	amuṃ	Acc.	amū, amuyo.
Ins.	amunā	Ins.	amūhi amūbhi.
Abl.	amusmā, amumhā amunā	Abl.	amūhi. amūbhi.
Loc.	amusmiṃ amumhi	Loc.	amūsu.

309.

*Feminine.**Singular.**Plural.*

Nom.	asu	Nom.	amū, amuyo.
Gen.	amussā amuyā	Gen.	amūsaṃ. amūsānaṃ.
Dat.	amussā amuyā	Dat.	amūsaṃ. amūsānaṃ.
Acc.	amuṃ	Acc.	amū, amūyo.
Ins.	amuyā	Ins.	amūhi, amūbhi.
Abl.	amuyā	Abl.	amūhi, amūbhi.
Loc.	amussaṃ amuyaṃ	Loc.	amūsu.

310.

*Neuter.**Singular.**Plural.*

Nom.	aduṃ, amuṃ	Nom.	amūni, amū.
Gen.	amussa, adussa	Gen.	amūsaṃ, amūsānaṃ.

	<i>Singular.</i>		<i>Plural.</i>
Dat.	amussa, adussa	Dat.	amūsaṁ, amūsānam.
Acc.	adum, amum	Acc.	amūni, amū.
Ins.	amunā	Ins.	amūhi, amūbhi.
Abl.	amusmā, amumhā amunā	Abl.	amūhi. amūbhi.
Loc.	amusmim amumhi	Loc.	amūṣu.

Remarks.—(a) Some native grammarians also give *amu* for the *Nom. sing.* in the Masculine and Feminine.

(b) It will be noticed that the stem is *amu*; in the *Neuter*, there are a few forms on the stem *adu*.

(c) To express : *such, so and so*, *ka* is added to the stem, as, *asuka, amuka*.

(d) The forms *asuka* and *amuka* are often used to express some contempt.

(e) These two forms have in the plural *Masc. and Neut. Acc. asuke, amuke*.

311.

RELATIVE PRONOUNS.

DECLENSION OF **YO, YĀ, YAM.**

312. Masculine **yo**, who ; he who ; whoever ; what.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	yo	Nom.	ye.
Gen.	yassa	Gen.	yesaṁ.

Dat.	yassa	Dat.	yesam̐.
Acc.	yam̐	Acc.	ye.
Ins.	yena	Ins.	yehi, yebhi.
Abl.	yasmā yamhā	Abl.	yehi, yebhi.
Loc.	yasmim̐ yamhi	Loc.	yesu.

313 Feminine, **yā**, she ; she who ; whatever ; what.

Nom.	yā	Nom.	yā, yāyo.
Gen.	yāya, yassā	Gen.	yāsam̐.
Dat.	yāya, yassā	Dat.	yāsam̐.
Acc.	yam̐	Acc.	yā, yāyo,
Ins.	yāya	Ins.	yāhi, yābhi.
Abl.	yāya	Abl.	yāhi, yābhi.
Loc.	yāyam̐, yassam̐	Loc.	yāsu.

314. Neuter, **yam̐**, it ; which ; that which.

Nom.	yam̐, yad	Nom.	yāni,
Gen.	yassa	Gen.	yesam̐.
Dat.	yassa	Dat.	yesam̐.
Acc.	yam̐, yad	Acc.	yāni.
Ins.	yena	Ins.	yehi, yebhi.
Abl.	yasmā, yamhā	Abl.	yehi, yebhi.
Loc.	yasmim̐, yamhi	Loc.	yesu.

Remarks. (a) For the sake of greater emphasis, the Personal Pronouns, and also so, *ayam̐* and *eso* are used pleonastically with *yo*.

(b) Yo is used with *koci* (323), in the three Genders, as *yo koci*, *yena kenaci*, *yam kiñci*, etc., both pronouns together meaning: *whosoever*, *whoever*, *whatever*, *anyone*, *anything*, etc.

(c) The form *yad* of the Neuter singular, is used before vowels and in composition.

(d) The base of *yo* is *ya*.

315. INTERROGATIVE PRONOUNS.

DECLENSION OF **KO**, **KĀ**, **KIM**.

316. Masculine, **ko**, who ? what ?

Nom.	ko.	Nom.	ke.
Gen.	kassa, kissa	Gen.	kesam, kesānam
Dat.	kassa, kissa	Dat.	kesam, kesānam.
Acc.	kaṁ	Acc.	ke.
Ins.	kena	Ins.	kehi, kebhi.
Abl.	kasmā, kamhā	Abl.	kehi, kebhi.
Loc.	kasmim, kamhi kismim, kimhi	Loc.	kesu.

317. Feminine, **kā**, who ? what ?

Nom.	kā	Nom.	kā, kāyo.
Gen.	kāya, kassā	Gen.	kāsam, kāsānam
Dat.	kāya, kassā	Dat.	kāsam, kāsānam.
Acc.	kaṁ	Acc.	kā, kāyo.
Ins.	kāya, kassā	Ins.	kāhi, kābhi.
Abl.	kāya, kassā	Abl.	kāhi, kābhi.
Loc.	kāya, kassā kāyam, kassam	Loc.	kāsu.

318.

Neuter, **kiṃ**, what ?

Nom.	kiṃ	Nom.	kāni.
Gen.	kissa, kassa	Gen.	kesaṃ, kesānaṃ.
Dat.	kissa, kassa	Dat.	kesaṃ, kesānaṃ.
Acc.	kiṃ	Acc.	kāni.
Ins.	kena	Ins.	kehi, kebhi.
Abl.	kasmā, kamhā	Abl.	kehi, kebhi.
Loc.	kismiṃ, kimhi kasmim, kamhi	Loc.	kesu.

Remarks.—(a) The base of **kō** assumes several forms : *ka*,
ku (*kud*), *ki* (*kid*).

(b) *kud* and *kid* are used before vowels and
in composition.

319.

INDEFINITE PRONOUNS.

320. The Indefinite Pronouns are formed by adding *ci* (*cid*), *api* and *cana*, to the *Interrogative Pronouns*.

321. *ci*, or, before a vowel *cid*, is the suffix most commonly used to form these pronouns.

322 *canaṃ* = *cana*, is also found ; both are sometimes shortened to *ca*.

DECLENSION OF **KOCI**, **KĀCI**, AND **KIŃCI**.

323.

Masculine **kool**, any, some, anyone.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	koci	Nom.	keci.
Gen.	kassaci	Gen.	kesaṇci.
Dat.	kassaci	Dat.	kesaṇci.
Acc.	kaṇci, kiṇci	Acc.	keci.

	<i>Singular.</i>		<i>Plural.</i>
Ins.	kenaci	Ins.	kehici.
Abl.	kasmāci	Abl.	kehici.
Loc.	kasmiñci, kamhici kismiñci, kimhici	Loc.	kesuci.

324. Feminine **kāol**, any, some, anyone.

	<i>Singular.</i>		<i>Plural.</i>
Nom.	kāci	Nom.	kāci, kāyoci.
Gen.	kāyaci, kassāci	Gen.	kāsañci.
Dat.	kāyaci, kassāci	Dat.	kāsañci.
Acc.	kañci	Acc.	kāci, kāyoci.
Ins.	kāyaci	Ins.	kāhici.
Abl.	kāyaci	Abl.	kāhici.
Loc.	kāyaci, kāyañci kassañci	Loc.	kāsuci.

325. Neuter, **kiñoi**, any, some, anything.

The Neuter is declined like the Masculine, except :

	<i>Singular.</i>		<i>Plural.</i>
Nom. Acc.	kiñci	Nom. Acc.	kānici.

326. By placing *na*, not, before the Indefinite Pronouns we get the meanings : none, no one, nothing, etc.

327. *ci*, *cana*, may also be placed after *adverbs*, to give them an indefinite sense, as :

kuhim, where ?	kuhiñci, kuhiñcanam, anywhere.
kudā, when ?	kudācanam, ever, sometimes.
kadā, when ?	kadāci, sometimes,

OTHER PRONOUNS.

328. *Attā*, self, own, oneself (154), is very much used as a Reflexive Pronoun ; so also are : *ātumā*, self, own, etc., which is but another form of *attā*, and very rarely used in Buddhist writings : *tuma*, having the same meaning, is still less frequent.

329. In composition the bases are : *atta*, *ātuma* and *tuma*.

330. *sayam*, oneself, by oneself, and *sāmañ*, self, both indeclinable, are often used as Reflexive Emphatic Pronouns.

331. *attā*, *ātumā* and *tuma* are properly nouns used pronominally.

332. A few other nouns are thus used pronominally ; the following are the most usual.

333. *bhavan*, lord, sir, (166). It is a very respectful term of address, used for the Second Pers. Pronoun ; the verb is put in the Third Person.

334. *Ayya*, lord, master ; a Buddhist monk ; it is used chiefly in addressing Buddhist monks, and is then often used with *bhante* (166).

335. *Āvuso*, friend, brother ; is also used as a pronoun sometimes. It is used mostly by senior monks to junior monks. *Āvuso* is indeclinable.

A PRACTICAL GRAMMAR OF PRONOMINAL DERIVATIVES.

Possessives Pronouns.

336. A few Possessive Pronouns are formed from the *bases* of the *first* and *second* Personal Pronouns by means of suffixes: *īya* and *aka*; the vowel of the bases being sometimes lengthened before *aka*:

<i>Base.</i>	<i>Possessive Pronoun.</i>
mad	(289, a) madīya, mine, my, my own.
mam	(„) māmaka, mamaka „ „ „
amhad	(289, d) amhadīya, ours, our, our own.
tad	(290, a) tadīya, thyne, thy, thy own.
tava (Gen.)	tāvaka „ „ „

Remarks. (a) *Māmaka*, *mamaka*, as well as *tāvaka*, may be derived from the singular genitive form by the addition of *ka*.

(b) The above Pronouns are declined like *deva*, *kaññā* and *rūpaṃ*.

337. A great number of adjectives and adverbs are derived from pronominal bases by means of suffixes, the principal of which are the following:

(a) *di* (*dī*), *disa*, *disaka*, *risa*, *tara*, *tama*, *ka*.

(b) *dā*, *dāni*, *tra*, *tha*, *thā*, *tham*, *ti*, *to*, *va* (*vat*), *rahi*, *ham*, *ha*, *him*, *va*, *vam*, *dī*.

The former (a) are used to form adjectives, and the latter (b) adverbs.

The following are the principal derivatives by means of the above suffixes.

338. (a)—Adjectives.

339. di (dī), disa, disaka and risa, express *likeness, resemblance*; the vowel of the stem being lengthened before them.

EXAMPLES.

Pronominal base.

Adjective.

ma (289, a) mādī, mādīsa, mārīsa, like me, such as I.

ta (290, a) tādī, tādīsa, tādīsaka, like him, like that,
such.

amha (289, d) amhādīsa, like us.

tumha (290, b) tumhādīsa, like you.

i (307, a) īdī, īdisa, īrīsa, īdisako, like this, such as
this.

e (304) edī, edīsa, erīsa, like this, such as this.

eta (293, 302) etādīsa, etārīsa, such as this or that, such.

ki (319, a, b) kīdī, kīdisa, kīrīsa, like what? of what
kind?

* 340. The suffix *dikkha*, has the same meaning as *disa*, etc. It is obtained by assimilation from the Sanskrit *drkṣa*. Hence we have also the forms :

tādikkha = tādīsa.

kīdikkha = kīdisa.

edikkha = edīsa,

īdikkha = īdisa. etc.

341. In *edi*, *edīsa*, etc., the stem *i*, is strengthened (105); in *īdisa*, etc., it is merely lengthened (19).

342. *Tara* and *tama*, which are used for the comparison of adjectives (238), are also added to the *interrogative stem* to form Pronominal Adjectives which, in meaning, differ but little from the single stem. Hence we have :

katara, which ? what ?

katama, which ? what ?

343. Some adjectives assume a rather anomalous form; such are, for instance : *kittaka*, *tattaka*, *yattaka*, *ettaka*, etc. A glance will suffice to show that they are formed on pronominal bases : *ya*, *eta*, *ki* (*ka*), etc. The difficulty is to account (for most of them) for the *double tt*. It is obvious these adjectives were formed by adding the adjectival suffix *ka*, to the Adverbial Instrumentive in *tā* (from *vat*, *vant* ; cf., Sansk. *tāvatā* from *tāvat* ; *yāvatā*, from *yāvat*). The Pāli forms are simply contractions from the Sanskrit forms ; as : *tāvatā* + *ka* = *tāvatāka* : the loss of medial *va* being compensated by the doubling of the last *tā* ; the *ā* being shortened before *ka*, and the *ā* of the first *tā* as well, according to euphonic laws. So that :

kittaka, how much ? How many ? How great ?

„ = **kivatāka*.

ettako, so great, so much, so many.

„ = **etāvatāka*.

yattaka, however much ; however big or large,

„ = *yāvatāka*.

tattaka, as many, as greater, as big or large.

„ = *tāvatāka*.

But cf. also such Sansk. forms as : *iyattaka* (*i-yad-ta-ka*) ; *kiyattaka* (*ki-yad-ta-ka*).

The form *etta* = *ettaka*, may be accounted for by the further dropping of final *ka* ; the adverb *etto*, thence, is probably a contracted form from *etato* (Abl. of *etam*) ; in *ettavatā*, = *etāvat*, the consonant of the base is doubled :

344. (b) **Adverbial Derivatives.**

Adverbial derivatives from pronominal bases constitute a large and useful class of words.

The principal suffixes used to form these adverbs have been given above (337, b.). We will give here a few examples of such formation.

345. *dā, dāni, rahi* express *time*.

EXAMPLES.

<i>Pronominal base.</i>	<i>Adverb.</i>
ka (318, a)	karahi, kadā, when.
i (307, a)	idāni, now ; at this time.
ta (290, a)	tarahi, tadā, tadāni, then ; at that time.
eta (298, 307)	etarahi, now.

346. *to, tra, tha, dha, ha, haṃ, hiṃ*, form adverbs of *place*. Before a short vowel the *t* of *tha* is doubled.

EXAMPLES.

<i>Pronominal base.</i>	<i>Adverb.</i>
ka, ku (318, a)	kattha, kutra, kuttha, kaḥaṃ, kuḥaṃ, kuhiṃ, where ? whither ? wherein ? in what place ?
ya (314, d)	yatra, yattha, where, wherein, whither.
"	yato, from what.
e (304)	ettha, here, herein.
a (307, a)	atra, attha, here.
ta (290, a)	tattha, tatra, taḥaṃ, taḥiṃ, there, thither.

ta	tato, thence, from that place.
i (307, a)	iha, idha, here, in this place.
,,	ito, hence, from this place.
eta (298, 302)	etto, (through etato (343)), hence.

347. thā, va, vaṃ, thaṃ, ti, form adverbs of *manner*.

EXAMPLES.

*Pronominal base.**Adverb.*

ta	tathā, thus, so, like that.
ka	kathaṃ, how ?
i	itthaṃ, thus, in this manner.
,,	iva, like this, as, as it were.
,,	iti, thus, in this manner.
e	eva, evaṃ, so, just so.
ya	yathā, as, like.

348. Another suffix *va*, from *vat* (=Sansk. *vat*), forms adverbs of *time* and *cause* from the pronominal bases *ta*, *ya*, *ki*. The final *t* of *vat* is dropped according to the phonetic laws obtaining in Pāli, which do not suffer any consonant to remain at the end of a word, except *m*; before a vowel, however, the final *t* is revived in the form of a *d*; as for instance : *tāva* ; but : *tāvad eva*.

*Pronominal base.**Adverb.*

ya	yāva, until ; as long as ; in order that.
ta	tāva, so long, still, yet.

Remark.—Final *a* of the base is lengthened before *va* (*vat*), which, as we have seen already (219, *ff*), forms adjectives from nouns.

The *Abl. sing.* suffix *tā*, is also added to such forms as the above.

EXAMPLES.

- yāvatā, as far as, because.
tāvatā, so far, to that extent, on that account.

From other pronominal bases we have :

Pronominal base.

Adverb.

eta (298) ettāvatā, to that extent, so far, thus.

ki (318, a) kittāvatā, to what extent ? how far ?

349. It has been seen that by adding *ka* to these forms we obtain adjectives of cognate meaning.

350. The suffix *di*, expressing *condition*, is found only in *yadi*, if.

351. The suffix *ti*, is found in : *kati*, how many ? *yati*, as many, and *tati* so many.

352. Certain *Case-forms* of pronouns are used adverbially. They will be considered in the Chapter on Adverbs.

ADJECTIVES DECLINED PRONOMINALLY.

353. A few adjectives take the pronominal declension. They are :

katara, which ? what ?	ubhaya, both.
katama, „ „	itara, other, different.
añña, other, another	aññatara, one, a certain, another.
aññatama, one of several, a certain	pubba, first, former.
para, distant, other	apara, subsequent, other.
dakkhiṇa, right, (not the left)	uttara, upper, higher.
adhara, lower, inferior	vissa, all.
amuka, so and so, such (308, c)	asuka, so and so, such.

CHAPTER X.

VERBS.

354. Conjugation, or the inflection of verbs, consists in making the verbal root undergo certain changes in form, by the addition to it of certain prefixes and terminations, to show the difference of Voice, of Tense, of Mode, of Person, and of Number.

355. There are two voices :

- (1) The *Active*, called in Pali : *Parassapada* (*lit.* a word for another) and :
- (2) The *Reflective*, in Pali called *Attanopada* (*lit.* a word for one's self).

356. The Active Voice, or Parassapada may be said to be used, when the fruit or consequence of the action expressed by the verb, passes on to another person or thing than the *subject* or *agent* ; the Reflective Voice or Attanopada, is used when the fruit or the consequence expressed by the verb, accrues to no one else but to the agent. The Reflective Voice merely implies that the agent has the ability to do that action, or suffer that state which is denoted by the Root.

357. It must here be remarked that the Reflective Voice has lost very much of its importance, and that the distinction between Active and Reflective, has been almost if not altogether effaced, and that the choice between Active or Reflective is mostly determined now by metrical exigencies. It therefore follows the Reflective Voice or the "Middle Voice," as it is also called, is confined to poetry, and is but rarely found in prose.

358. There are six Tenses :

- (1) The *Present* ; and its preterite :
- (2) The *Imperfect*, used originally to express a definite past,

- (3) The *Aorist*, expressing time recently past.
This is now the only true past tense in Pāli, and is very extensively used.
- (4) The *Perfect*, originally an indefinite past.
This tense is of very rare occurrence.
- (5) The *Future*, expressing future time in general ; and its preterite :
- (6) The *Conditional*, expressing future time relatively to something that is past, and an action unable to be performed on account of some difficulty in the way of its execution.

359. There are three Modes of the Present Tense:

- (1) The *Indicative*,
- (2) The *Imperative*, and :
- (3) The *Optative*.

360. The Present, the Perfect and the Future Tenses, have each a Participle, called after them :

- (1) The Present *Participle*,
- (2) The Perfect *Participle*, and, :
- (3) The Future *Participle*.

Remark.—The Perfect Participle, mostly formed from the Root, is principally of past and passive meaning ; sometimes also of neuter meaning.

361. There is also a Participle of Necessity, also called Future Passive Participle, and Potential Participle, which is but a Verbal Adjective.

362. According to the Base on which they are formed, the Present and the Future Participles may be *Active* or *Passive* in sense.

363. There are two Verbal Nouns :

- (1) The *Infinitive*, in the Accusative Case-form; sometimes (rarely), in the Dative Case-form; which has nothing to do with the Conjugation and the Tense-Systems, and which has the sense of a regular Infinitive.
- (2) A *Gerund* so-called, which is but the Case-form of a derivative noun having the force of an absolute participle.

364. There are two Numbers: the Singular and the Plural.

365. There are three Persons: the First, Second and Third Person.

366. From what has been said above, it will be seen that the tenses group themselves into four well defined classes or systems:

- (1) The *Present System*, composed of :
 - (a) The Present Indicative, and its preterite :
 - (b) The Imperfect ;
 - (c) The Present Imperative ;
 - (d) The Present Optative, *and*
 - (e) The Present Participle.
- (2) The *Aorist System*, composed of :
The Aorist Tense only.
- (3) The *Perfect System*, comprising:
 - (a) The Perfect Tense, *and* :
 - (b) The Perfect Participle.

(4) The *Future System*, composed of :

- (a) The Future Tense ;
- (b) The Conditional, and :
- (c) The Future Participle.

367. There is a division of the tenses, more fictitious than real, into "Special Tenses" and "General Tenses"; from such a division, one would be inclined to think that the former are formed on a *special base* or modified form of the root, and the latter, therefore, from the root itself. But such in fact is not the case, for it will later on be remarked that the special and the general tenses not seldom interchange their bases.

368. As, however, the *Present-System* is by far the most important, and as it is made the basis of the different Conjugations or Classifications of Verbs, we will, in the next section, explain the formation of the several stems or bases of the Present System, (otherwise called "Special Tenses,") of which there are ten, divided into *Seven Conjugations*.

These bases are in consequence called "*Special Bases*."

369. The Conjugation of Verbs is furthermore divided into Primitive, and Derivative Conjugation.

(A) PRIMITIVE VERBS.

Formation of the *special bases* of the *Present System*.
Conjugations.

370. The verbs of the **First Conjugation** form the Present stem or base in four ways, as follows :

(1) The roots end in a consonant, and, to form the base or stem, simply add-A.

<i>Roots.</i>	EXAMPLES.	<i>Bases.</i>
pac, to cook		paca,
labh, to obtain		labha,

mar, to die	mara.
rakkh, to keep, guard	rakkha.
yāc, to entreat, beg	yāca.
vad, to tell, say	vada.
tar, to cross	tara.
jīv, to live	jīva.
bhar, to carry	bhara.

371. To this division belong these roots which, ending in a consonant preceded by *i* or *u*, sometimes do, and sometimes do not, strengthen the vowel (*i*, *u*).

EXAMPLES.

(WITHOUT STRENGTHENING).

<i>Roots.</i>	<i>Bases.</i>
tud, to know, destroy	tuda.
phus, to touch	phusa.
likh, to write	likha.
nud, to remove	nuda.

(WITH STRENGTHENING).

<i>Roots.</i>	<i>Bases.</i>
gup, to keep, watch	gopa.
subh, to shine, be beautiful	sobha.

(2) The roots of this division do not take the conjugational sign *a*; the personal endings of the tenses are added directly to the root.

EXAMPLES.

<i>Roots.</i>	<i>Bases.</i>
yā, to go	yā.
vā, to blow	vā.

ṭhā, to stand	ṭhā.
khyā, to tell (with prefix ā)	khyā.
brū, to speak	brū.

Remark (a).—To this class may said to belong the roots ending in *i*, *ī* or *u*, *ū* but which, when *a* is added to them, do not take their semi-vowel substitute, but are merely gunated (109, 104—107).

EXAMPLES.

<i>Roots.</i>	<i>Bases.</i>
nī, to lead	ne (or naya (3rd Division)).
ji, to conquer.	je (or jaya (3rd Division)).
hū, to be	ho.
ku, to sound	ko (or kava (3rd Division)).

Remarks (b).—To these transformed roots, which at first sight appear to be pure roots, the personal endings are added, as after the roots : *yā*, *vā*, *ṭhā*, etc., (2nd Division).

(c) So that these roots assume two special bases : one in *e* or *aya*, and one in *o* or *ava*, according as the last vowel is *i*, *ī* or *u*, *ū*.

(3) The roots of this division end in *i*, *ī* or *u*, *ū* which, before the conjugational sign *a*, are respectively changed to *ay* and *av* (103—110).

EXAMPLES.

<i>Roots.</i>		<i>Bases.</i>
nī, to lead, guide	(√ nī × a =)	naya.
ji, to conquer	(√ ji × a =)	jaya.
bhū, to be	(√ bhū × a =)	bhava.

ku, to make a sound	(√ ku × a =)	kava.
khi, to govern	(√ khi × a =)	khaya.

(See above No. 2 Remarks (a, c).)

(4) The verbs of the *Fourth* division of the First Conjugation, form their special bases by reduplicating the root.

Roots.	EXAMPLES.	Bases.
ṭhā, to stand		tiṭṭhā.
dā, to give		dadā.
dhā, to hold		dadhā.
hā, to forsake		jahā.
hū, to sacrifice		juho.

Remark.—These retain the long *ā* before the Personal endings of the Present and of the Imperative.

372. The Rules of Reduplication are as follows :

- (1) Reduplication consists in the doubling of the first consonant of a root together with the vowel that follows it.

If the root begins with a vowel, that vowel alone is reduplicated.

- (2) A *guttural* is reduplicated by its corresponding *palatal*.
- (3) An *unaspirate* is always reduplicated by an *unaspirate* (page, 2); which means that *an unaspirate is reduplicated by itself*.
- (4) The initial *h* of a root, is reduplicated by *j*.
- (5) An *aspirate* is reduplicated by its *unaspirate*.

- (6) *V* is generally reduplicated by *u*.
- (7) A long vowel is shortened in the reduplicated syllable. That is:
- (a) *a* or *ā* takes *a* in duplication.
 - (b) *i* or *ī* takes *i*.
 - (c) *u* or *ū* takes *u* but sometimes *a*.
 - (d) *i* is occasionally changed to *e*.
 - (e) *u* is changed to *o*, sometimes.
 - (f) *a* of the root, following the first consonant, is sometimes change to *ā*; that is, it is lengthened.

EXAMPLES.

<i>Simple roots.</i>		<i>Reduplicated bases.</i>
dhā, to hold	(Rule 272, 5, 7— <i>a</i>)	dadhā.
dā, to give	(„ „ 3, 7— <i>a</i>)	dadā.
kit, to cure	(„ „ 2, 7— <i>b</i> ; 88).	cikiccha.
gam, to go	(„ „ 2, 7— <i>a</i>)	jagama.
khan, to dig	(„ „ 2, 7— <i>a</i>)	cakhana.
har, to bear	(„ „ 4, 7— <i>a</i> , and- <i>f</i>)	jahāra.
ha ^c , to laugh	(„ „ „ „— „ „ „)	jahāsa.
budh, to know	(„ „ 5, 7— <i>e</i>)	bubhodha.
suc, to mourn	(„ „ „ „— „ „)	susoca.
pac, to cook	(„ „ 3, 7— <i>a</i>)	papaca.
chid, to cut	(„ „ 5, 7— <i>d</i>)	cicheda.
bhū, to be	(„ „ 5, 7— <i>e</i>)	babhuva.
vas, to live	(„ „ 6, 7— <i>f</i>)	uvāsa.
vad, to say	(„ „ 6, 7— <i>f</i>)	uvāda.
ah, to say	(„ „ 1, 22)	āha.

Remark.—The above rules of reduplication apply as well to the Perfect Tense; but as the Perfect is very seldom used in Pali, the student ought not to assume the existence of any form unless it be actually found in the course of his reading.

373. The Verbs of the **Second Conjugation** form their Special Bases by inserting *niggahīta* before the last consonant of the root, and then adding *a*, as in the First conjugation. Niggahīta follows the usual rules of Sandhi (39).

EXAMPLES.	
<i>Roots.</i>	<i>Bases.</i>
rundh, to restrain	rundha.
muc, to free	muñca.
chid, to cut	chinda.
lip, to smear	limpa.
bhuj, to eat	bhuñja.
pis, to grind	pimsa.

374. The sign of **Third Conjugation** is *ya*, which is added to the root; the rules for the Assimilation of *y* (70ff.), are regularly applied.

EXAMPLES.	
<i>Roots.</i>	<i>Bases.</i>
yudh, to fight	(√yudh × ya (74, vi) = yujjha.
budh, to know	(√budh × ya („ „) = bujjha.
pas, to see	(√pas × ya (76, i) = passa.
dus, to vex	(√dus × ya (76, i) = dussa.
gā, to sing	(√gā × ya) = gāya.
jhā, to think	(jhā + ya) = jhāya.

Remark.—The roots of this conjugation ending in long \bar{a} , are sometimes given under the form of e also; thus:

$ge = g\bar{a}$, to sing.

$ve = v\bar{a}$, to weave.

$jhe = jh\bar{a}$, to think, meditate.

375. The forms in \bar{a} ($g\bar{a}$, etc.) belong, as we have already seen, to the Third Conjugation, but those in e belong to the First Conjugation (3rd Division), and form their bases by the addition of a . Thus:

$ge \times a = g\bar{a}ya$.

$ve \times a = v\bar{a}ya$.

Remark.—Note well that final $e \times a = \bar{a}ya$ with lengthening of the first a .

376. The Verbs of the **Fourth Conjugation** form the present Stem or Base by the addition of ηu , or $\eta\bar{a}$ if the root end in a vowel; but $un\eta u$, or $un\eta\bar{a}$, if the root end in a consonant.

Remarks.—(a) The u of ηu and $un\eta u$ may be strengthened to o .

(b) This u or o may, before a personal ending beginning with a vowel, be changed to va (27, a, b).

EXAMPLES.

<i>Roots.</i>	<i>Bases.</i>
su , to hear	$su\eta\bar{a}$ or $su\eta o$.
$\bar{a}p$ (with prefix- $pa = p\bar{a}p$), to attain	$p\bar{a}pu\eta\bar{a}$ or $p\bar{a}pu\eta o$,

(c) The long \bar{a} of $\eta\bar{a}$, $un\eta\bar{a}$ is retained before the Personal endings of the Present and of the Imperative. Occasionally, however, it is found shortened.

(d) In a few cases the *n* is *de-lingualized* and changed to the dental nasal, *viz.*, *n*, following in this the analogy of the Sanskrit.

377. Verbs of the **Fifth Conjugation** form their bases by adding *nā* to the root, which as a rule ends in a vowel.

Remarks.—(a) If the final vowel of the root is long (2), it is shortened before *nā*.

(b) Under the influence of a *preceding* Sanskrit *r* or *ṛ*, this *nā* is sometimes lingualised and becomes *ṇā*.

EXAMPLES.

<i>Roots.</i>	<i>Bases.</i>
ci, to heap, collect	cinā.
krī, to buy, barter (Sans. krī)	kṛṇā or kṛṇā.
dhū, to shake	dhunā.
ji, to conquer, win	jinā.
as, to eat	asnā.
jā, to know	jānā.
yu, to mix, associate	yunā.

Remark —The long *ā* of *nā* is retained in all the persons of the Present and Imperative, except in the 3d. *Plural*. The short form in *na* is also often found.

378. The Verbs of the **Sixth Conjugation** form their Special Bases by adding *u* to the root; this *u* generally strengthens to *o*, which before an ending beginning with a vowel is changed to *va* (27).

EXAMPLES.

<i>Roots.</i>	<i>Bases.</i>
kar, to do, make	karo.
tan, to stretch, expand	tano.
kuṇ, to make a sound	kuṇo.
van, to beg, ask for	vano.

Remarks.—(a) The conjugation of √kar, highly irregular and formed on several bases, will be given in full later on.

(b) The roots belonging to this Conjugation are remarkably few.

379. The Verbs of the **Seventh Conjugation** form their Special Bases by adding to the root *aya*, which by contraction may be replaced by *e*. The forms in *e* are more commonly met with than those in *aya*. (Compare: 1st Conjugation, 3rd Division).

Remarks.—The following should be carefully noted:

(a) When the radical vowel is *u*, it is changed to *o*, provided it be not followed by a Conjunct Consonant.

(b) Radical *a*, if followed by a single Consonant, is generally lengthened; in some cases, however, it remains short.

(c) It will be perceived from the above that the verbs of the Seventh Conjugation have two bases: one in *e* and one in *aya* (Compare: 1st Conjugation, 3rd Division).

EXAMPLES.

<i>Roots.</i>	<i>Bases.</i>
cur, to steal	core <i>or</i> coraya.
gup, to guard, shine	gope <i>or</i> gopaya.
pus, to nourish	pose <i>or</i> posaya.
bandh, to bind	bandhe <i>or</i> bandhaya
tīr, to finish, accomplish	tīre <i>or</i> tīraya.
chadd, to throw away	chaddē <i>or</i> chaddaya.
kath, to say	kathe <i>or</i> kathaya.

380. A great many roots can form their bases according to two or three or even more Conjugations, in which case the meaning of each Special Base from the same root, differs, in most instances, from the original meaning of the root itself. This will be better understood by several examples. The numbers after the bases refer to the Conjugations.

EXAMPLES.

<i>Roots</i>	<i>Bases.</i>
subh	sobha (1), to shine: √ subh + a = sobha.
„	sumbha (2), to strike: √ subh + m + a = sumbha.
kus	kosa (1), to call, cut: √ kus + a = kosa.
„	kussa (3), to embrace: √ kus + ya, kusya = kussa (76).
tik	teka (1), to go: √ tik + a = teka.
„	tikuṇā (4), to oppress: √ tik + uṇā = tikūṇā.
rī	re (1), to expand: √ rī + a = re.
„	rīṇā, (5), to inform: √ rī + ṇā = rīṇā.
lī	laya (1), to liquify: √ lī + a = laya.
„	līṇā (5), to approach: √ lī + ṇā = līṇā.
tan	tana (1), to aid, assist: √ tan + a = tana.
„	tano (6), to expand, stretch: √ tan + u (=o) = tano.
vaddh	vaddha (1), to grow, increase: √ vaddh + a = vaddha.
„	vaddhe (7), to pour from one vessel into another: √ vaddh + e = vaddhe.
vid	vida (1), to know: √ vid + a = vida.
„	vijja (3), to be, have: √ vid + y a = vidya = vijja.
„	vind (2), to find, get, enjoy: √ vid + m + a = vinda.
„	vede, vedaya (7), to feel, speak: √ vid + e = vede, or vedaya.

CONJUGATION OF THE PRESENT-SYSTEM.

First Conjugation.

381. The bases of the verbs having been formed according to the rules given in the preceding paragraphs, there only remains to add to them the appropriate Personal Endings. We now give the Personal Endings for the tenses of the Present-System, which is by far the most important, omitting the Present Participle, which will be treated of in a special chapter.

Present Indicative.

<i>Pers. Active Voice.</i>			<i>Pers. Reflective Voice.</i>		
	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	mi	ma	1.	e	mhe.
2.	si	tha	2.	se	vhe.
3.	ti	nti	3.	te	nre.

Imperfect.

1.	a, am	amhā	1.	im	mhase.
2.	o	ttha	2.	se	vham.
3.	a	u	3.	ttha	tthum.

Imperative.

1.	mi	ma	1.	e	āmase.
2.	hi	tha	2.	ssu	vho.
3.	tu	ntu	3.	taṃ	ntaṃ.

Optative.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	eyyāmi	eyyāma	1.	eyyaṃ	eyyāmhē.
2.	eyyāsi	eyyātha	2.	etho	eyyavho.
3.	eyya	eyyuma	3.	etha	eraṃ.

Remarks. (a) In the *singular* Optative Active Voice, *o* may be substituted for *eyyāmi*, *eyyāsi* and *eyya*.

(b) The vowel of the base is dropped before a Personal Ending beginning with a vowel.

(c) Before *mi* and *ma* of the Present Indicative, the *a* of the base is lengthened.

(d) In the 2nd person singular Active, *hi* may be dropped and the base or stem alone used. Note that before *hi* the *a* of the base is lengthened.

382. As has been said above (370), the First Conjugation has four divisions. The roots ending in a consonant and adding *a* to form the base, are extremely numerous.

383. The following is the paradigm of √*pac*, to cook.

Present Indicative.

I cook, etc.

<i>Active.</i>		<i>Reflective.</i>	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. <i>pacāmi</i>	<i>pacāma</i>	1. <i>pace</i>	<i>pacāmhe.</i>
2. <i>pacasi</i>	<i>pacatha</i>	2. <i>pacase</i>	<i>pacavhe.</i>
3. <i>pacati</i>	<i>pacanti</i>	3. <i>pacate</i>	<i>pacante.</i> <i>pacare.</i>

Imperfect.

I cooked, etc.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>apaca</i> <i>apacam</i>	<i>apacamhā</i>	1. <i>apaciṃ</i>	<i>apacāmhase.</i> <i>apacamhase.</i>
2. <i>apaco</i>	<i>apacattha</i>	2. <i>apacase</i>	<i>apacavham.</i>
3. <i>apaca</i>	<i>apacu</i>	3. <i>apacattha</i>	<i>apacatthum.</i>

Imperative.

Let me cook, etc.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. pacāmi.	pacāma	1. pace	pacāmase.
2. pacāhi paca	pacatha	2. pacassu	pacavho.
3. pacatu	pacantu	3. pacatam	pacantam.

Optative.

I may, should, can, could—cook, etc.

1. paceyyāmi pace	paceyyāma	1. paceyyam	paceyyāmhe.
2. paceyyāsi pace	paceyyātha	2. pacetho	paceyyavho.
3. paceyya pace	paceyum	3. pacetha	paceram.

Remarks (a) The Augment *a* of the Imperfect may be omitted, so that we also have the forms : paca, pacam, paco etc.,

(b) The final vowel of the 3rd person singular may also be long : apacā, apacū.

384. The above Personal-Endings of the Special Tenses are affixed as to the Special Pade of the seven Conjugations, after the model of √ *pac*.

385. Roots of the 1st Conjugation in *i*, *ī* and *u*, *ū* require no explanations. The base being obtained, (371, 3) the above Endings are merely added to it.

√ *bhū*, to be, *base* : bhava. √ *nī*, to lead, *base* : naya.

Present.

ACTIVE.

<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. bhavāmi	bhavāma,	nayāmi	nayāma.
2. bhavasi	bhavatha,	nayasi	nayatha.
3. bhavati	bhavanti,	nayati	nayanti.

REFLECTIVE.

1. bhave	bhavāmhe,	naye	nayāmhe.
2. bhavase	bhavavhe,	nayase	nayavhe.
3. bhavate	bhavante,	nayate	nayante.

Imperfect.

ACTIVE.

1. abhava abhavam	abhavamhā,	anaya anayam	anayamhā.
2. abhavo	abhavattha,	anayo	anayattha.
3. abhava	abhavu,	anaya	anayu.

REFLECTIVE.

1. abhaviṃ	abhavāmhase,	anayiṃ	anayāmhase.
2. abhavase	abhavavham,	anayase	anayavham.
3. abhavattha	abhavatthum,	anayattha	anayatthum.

Imperative.

ACTIVE.

1. bhavāmi	bhavāma,	nayāmi	nayāma.
2. bhavāhi	bhavatha,	nayāhi	nayatha.
3. bhavatu	bhavantu.	nayatu	nayantu.

REFLECTIVE.

1. bhave	bhavāmase,	naye	nayāmase.
2. bhavassu	bhavavho,	nayassu	nayavho.
3. bhavataṃ	bhavantaṃ,	nayataṃ	nayantaṃ.

Optative.

ACTIVE.

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. bhaveyyāmi bhavē.	bhaveyyāma	nayeyyāmi, nayeyyāma. naye.	
2. bhaveyyāsi, bhavēyyātha bhavē.		nayeyyāsi, nayeyyātha. naye.	
3. bhaveyya, bhavēyyum bhavē.		nayeyya, nayeyyum naye.	

REFLECTIVE.

1. bhaveyyam, bhavēyyāmhe	nayeyyam, nayeyyāmhe.
2. bhavetho, bhavēyyavho	nayetho. nayeyyavho.
3. bhavetha, bhaveram	nayetha, nayeram.

386. The roots of the first conjugation which take the Personal Endings directly (371, 2) are not numerous.

387. *It must be here noted that in Pāli, all the roots are not conjugated in the Active and the Reflective Voices for all the tenses. Especially so is the case in the roots that take the personal endings directly.*

EXAMPLES.

√ yā, to go; √ vā to blow √ bhā, to shine :

S.	P.	S.	P.	S.	P.
1. yāmi, yāma		vāmi, vāma.		bhāmi, bhāma.	
2. yāsi, yātha.		vāsi, vātha.		bhāsi, bhātha.	
3. yāti, yanti.		vāti, vanti.		bhāti, bhanti.	

Remark.—Before *nti*, 3rd. Plural, ā of the root is shortened.

388. In the Optative, a *y* is inserted before the Personal Endings :

yāyeyyāmi, yāyeyya; vāyeyya, vāye, etc., etc.

389. Some roots of this class are *gunated* (110) generally in the Reflective and 3rd Plural Present Active: √ *brū* to speak.

<i>Active.</i>		<i>Reflective</i>	
<i>S.</i>	<i>P.</i>	<i>S.</i>	<i>P.</i>
1. <i>brūmi</i> , <i>brūma</i> .		1. <i>brave</i> ,	<i>brūmhe</i> .
2. <i>brūsi</i> , <i>brūtha</i> .		2. <i>brūse</i> ,	<i>brūvhe</i> .
3. <i>brūti</i> , <i>bravanti</i> .		3. <i>brute</i> ,	<i>bravante</i> .

Remark.—In the Plural 1st and 2nd Persons Reflective, the *u* is sometimes found shortened.

390. Other roots of this conjugation are :

√ *han*, to strike, kill, 3rd singular = *hanti*, but 3rd plural = *hananti*.

In the Aorist we have : *ahani*, *hani*, etc.

√ *i*, to go, strengthened to *e*, ; the *weak* base *ya* is also used (*Cf.* 1st Conjugation, 3rd division, such roots as *nī* : *strong* base, *ne* and *weak* base *naya*. Similarly : √ *ji*, *strong* base *je* and *weak* base *jaya*). We therefore obtain :

1. <i>emi</i>	<i>ema</i> .
2. <i>esi</i>	<i>etha</i> .
3. <i>eti</i>	<i>enti and yanti</i> .

√ *ṭhā*, to : *tand*, *ṭhāti*, *ṭhāsi*, etc.

√ *pā*, to guard, protect, *pā i*, *pāsi*, etc.

Remarks.—(a) Roots of this class may, like others belonging to different Conjugations, be compounded with Verbal Prefixes.

EXAMPLES.

√ *khyā*, to tell + *ā* = *ākhyā* + *ti* = *ākhyāti* ; √ *ṭhā* + *ni* = *niṭṭhā* + *ti* = *niṭṭhāti*, to be finished. √ *han* + *ni* = *nihan* + *ti* = *nihanti*, to strike down.

√ *i* + *upa* = *upe* (21) + *ti* = *upeti*; to approach.

- (b) the \bar{a} of $\sqrt{\text{thā}}$ is shortened to a , when the root is reduplicated (1st, Conjugation, 4th Division).
- (c) $\sqrt{\text{thā}}$, in composition with Verbal Prefixes, often assumes the Special base *thaha*.

EXAMPLES.

$\sqrt{\text{thā}} + \text{sam} = \text{saṇṭhāti}$, or saṇṭhahati , or santiṭṭhati (See *Niggahata Sandhi*), to stand.

$\sqrt{\text{thā}} + \text{pati} = \text{patiṭṭhati}$, or patiṭṭhahati , to stand fast, firmly.

$\sqrt{\text{thā}} + \text{ud} = \text{uṭṭhati}$, or uṭṭhahati , to stand up.

391. Similarly, $\sqrt{\text{dhā}}$, which at first sight would appear to belong to 1st Conjugation, 2nd Division, de-aspirates itself into *daha*, and migrates into the $\sqrt{\text{pac}}$ class (370, 1). Moreover it is used only with Verbal Prefixes. This root also belongs to the reduplicating-class (372) and consequently has also the base *dadhā*. A base *dhe*, of the same root, is extensively used.

EXAMPLES.

$\sqrt{\text{dhā}}$, to carry, bear, hold + *ni* = nidahati , or nidadhāti , or nidheti , to put down, hold aside (=lay aside).

$\sqrt{\text{dhā}} + \text{abhi} = \text{abhidahati}$, or abhidadhāti , or abhidheti , to declare, point out.

392. Some roots belonging to the Reduplicating Class (271, 4th Division), also take the Personal Endings directly in the Present Tense and the Imperative.*

*Throughout all this chapter, many Pāli Grammars have been consulted, such as: Saddanīti, Nirutidīpanī, Galonpyan, Akhyātapadamālā, etc.

393. By false analogy, some roots in *i*, *ī* (271, 3rd Division) seem to belong to the class of roots which take the endings directly ; but in reality, these roots belong not to the 2nd Division, but to the 3rd Division, the endings being added, not after the root, but after the strengthened (Chapter iv, p. 33) base, *i* or *ī* having first been changed to *e* under influence of *a* (20, i). Those bases are conjugated exactly like *√*cur, base core, the paradigm of which is given lower down. The Reflective Voice of such roots is formed from the base in *aya*.

EXAMPLES.

√ nī, base ne or naya.

Present.

Active.		Reflective.	
Sing.	Plur.	Sing.	Plur.
1. nemi	nema.	1. naye	nayāmhe.
2. nesi	netha.	2. nayase.	nayavhe.
3. neti	neti.	3. nayate	nayante.

Imperative.

Sing.	Plur.	Sing.	Plur.
1. nemi	nema.	1. naye	nayāmase.
2. nehi	netha.	2. nayassu	nayavho.
3. netu	netu.	3. nayataṁ	nayantaṁ.

Remark.—The Optative may also be formed on the base in *ne*, as :

Optative.

Sing.	Plur.	Sing.	Plur.
1. neyyāmi	neyyāma.	1. neyyaṁ	neyyāmhe.
2. neyyāsi	neyyātha.	2. netho	neyyavho.
3. neyya	neyyūṁ.	3. nayetha	nayeraṁ.

394. Other roots are :

√ sī, to lie down, base : se *or* saya.

√ ji, to conquer, base : je *or* jaya.

√ dī, to set a net, base : de (in oddeti).

Remark.—The most important root of the Root-Class is √ as, to be, which is rather *defective*; it will be given in a special chapter (*See Defective Verbs*).

REDUPLICATING CLASS.

395. The verbs of this class are characterised by taking a *reduplicating-syllable*: the rules have been given above (372). The conjugation presents no difficulty. For instance : √ dā, to give.

ACTIVE.

<i>Present.</i>		<i>Imperfect.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. dadāmi	dadāma.	1. adada	adadamhā.
2. dadāsi	dadātha.	2. adado	adadattha.
3. dadāti	dadanti	3. adadā	adadu.

ACTIVE.

Optative.

<i>Singular.</i>	<i>Plural.</i>
1. dadeyyāmi	dadeyyāma.
2. dadeyyāsi.	dadeyyātha.
3. dadeyya, dade	dadeyyum.

ACTIVE.

Imperative.

<i>Singular.</i>	<i>Plural.</i>
1. dadāmi	dadāma.
2. dadāhi, dadā	dadātha.
3. dadātu	dadantu.

396. Some tenses of this verb are formed directly from the base; they will be given in their proper place.

Remarks.—(a) Of √ *da*, we also find the bases: *dajja* and *de*, formed by false analogy: *dajjā-mi*, *dajjasi*, *dajjati*; *dajjūma*, *dajja-tha*, *dajjanti*, etc., *demi*, *desi*, *deti*; *dema*, *detha*, *denti*, etc.

(b) There is an anomalous form of the singular Present very probably formed on the analogy of the plural: *dammi*, *dasi*, *dati*.

(c) The Reflective forms do not exist for most of the tenses, only a very few are met with: the first singular and the first plural: *dade*, *dadāmase*.

(d) In the root √ *tha* the final *ā* of the base is preserved long only in the first singular and plural Present:

<i>Singular.</i>	<i>Plural.</i>
tiṭṭhāmi	tiṭṭhāma.
tiṭṭhasi	tiṭṭhatha, ṭhātha.
tiṭṭhati	tiṭṭhanti.

It will be remarked that ṭhāta, 2nd person plural, is formed directly from the root.

The 2nd, 3rd, 4th, 5th, 6th and 7th conjugations.

397. The conjugation of the 2nd, 3rd, 4th, 5th, 6th and 7th Classes does not present any difficulty; the Personal Endings are added as has already been shewn for the First Conjugation.

2nd Conjugation.

398. √ *chid*, base: *chinda* (373), to cut,

Present (Active).

<i>Singular.</i>	chindāmi, chindasi, chindati
<i>Plural.</i>	chindāma, chindatha, chindanti.

Present (Reflective).

<i>Singular.</i>	chinde, chindase, chindate.
<i>Plural.</i>	chindāmhē, chindavhe, chindante.

399. The other Tenses are formed regularly, as :
chindeyyāmi, chindeyyāsi, chindeyya or *chinde* ; *chindeyyāma, chindeyyātha, chindeyyum.*

And so on for the other Tenses.

Remark.—The root *rudh*, to obstruct, has five bases :
rundhati, rundhiti, rundhīti, rundheti and *rundhoti.*

3rd Conjugation.

400. √ *div*, base : *dibba* (77), to play.

Present (Active).

<i>Singular.</i>	dibbāmi, dibbasi, dibbati.
<i>Plural.</i>	dibbāma, dibbatha, dibbanti.

Present (Reflective).

<i>Singular.</i>	dibbe, dibbase, dibbate.
<i>Plural.</i>	dibbāmhē, dibbavhe, dibbante.

The other Tenses are formed regularly, as : Imperfect :
adibba, adibbo, adibba, adibbamha, adibbattha, adibbu.
 Optative : *dibbe, dibbeyya, dibbeyyāmi, dibbeyyāsi*, etc.

4th Conjugation.

401. √ *su*, base : *suṇā* (376), or *suṇo*, to hear.

Present (Active).

<i>Singular.</i>	<i>Plural.</i>		<i>Singular.</i>	<i>Plural.</i>
1. suṇāmi	suṇāma	or	suṇomi	suṇoma
2. suṇāsi	suṇātha	or	suṇosi	suṇotha.
3. suṇāti	suṇanti	or	suṇoti	suṇonti, sunvanti.

Remarks.—(a) The other Tenses are formed on the base: suṇā, final ā being dropped before initial *i* and *e*, as: *suneyyāmi*, *suneyyāsi*, etc., *suṇissāmi*, *suṇissāsi*, etc.

(b) √ **sak**, to be able, belongs to this conjugation, but has developed several bases: **sakkunāti**, with the **k** doubled; **sakkoti**, by assimilation (57) = sak + no sakno = sakko + ti = sakkoti. Similarly, there is a form **sakkāti**, obtained by the same process: sak + nā = saknā-sakkā + ti = sakkāti: and still another form occurs, with short *a*: **sakkati**.

(c) √ **āp**, to attain, with prefix *pa* (*pa* + **āp** = **pāp**), shows three forms: **pappoti**, **pāpunāti**, **pāpunoti**. √ **gah**, to take, seize; has for base: **gaṇhā**, with metathesis (III, p. 35): **gaṇhāmi**, **gaṇhāsi**, etc.

(d) We have already said that the **n** is very often *de-lingualized* (376, *d*). That is to say, many of the roots belonging to the 4th Conjugation form their bases according to the ninth conjugation of Sanskrit verbs, by adding **nā** to the root. For instance, from √ **ci**, to collect, to heap, we have: **cināti**, to gather; **ocināti**, **ocinati**, to pick up, to gather. *Remark that the base may be with short a as well as with long ā*

and that this is the case with many of the roots of this Conjugation. Cf: sañcinati, sañcinoti, sañcināti, to accumulate.

- (e) From √ **bhū**, we have a verb: abhisambhunati and abhisambhunoti, to obtain. The root of this verb is said by some grammarians, to be Sanskrit √ bhrī, but this is most improbable. Some Native grammarians give a root sambhū, found only in the Dhammapada, not perceiving it is merely a compound of prefix sam + √ bhū.

5th Conjugation.

402. √ **Dhū**, to shake : base **dhunā**, (377).

Active.

Reflective.

Singular.	Plural.	Singular.	Plural.
1. dhunāmi	dhunāma,	1. dhune	dhunāmhe.
2. dhunāsi	dhunāta,	2. dhunase	dhunavhe.
3. dhunāti	dhunanti,	3. dhunate	dhunante. dhunare.

Remarks.—(a) Other Verbs belonging to this Class are:
 √ **jñā**, **jā**, **ñā** to know, base: **jānā** ;
 √ **as**, to eat, base: **asnā**. √ **mun** =
 √ **man**, to think, base: **munā**.

- (b) The student will have remarked that the 4th and 5th Conjugations very often interchange their bases. This is owing to the false analogy of Sanskrit Roots *

* Up to date I did not know that Pali would have to be taught in the B. A. classes, but the news has been just received that it is to be taught, and that, moreover, the students in the B. A. will be required to study,

6th Conjugation.

403. √ **kar**, to make, to do, base **karo** (378).

Present.

<i>Singular.</i>	<i>Plural.</i>
1. karomi	karoma.
2. karosi	karotha.
3. karoti	karonti.

Remarks.—(a) There are several bases of the root **kar**, as: **karo**, **kara**, **kubb**; the conjugation of this verb, as already said (378, a) will be given in full in the Chapter on Defective verbs.

√ **tan**, to stretch, base: **tano** (strong); weak base = **tanu**.

*Present.**Active.**Reflective.*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. tanomi	tanoma.	1. tanve (27)	tanumhe.
2. tanosi	tanōtha.	2. tanuse	tanuvhe.
3. tanoti	tanonti.	3. tanute	tanvante (27).

to a certain extent, Sanskrit grammar, thus making its elementary teaching necessary in the F. A. The news is welcome indeed for, as scholars well know, a certain amount of Sanskrit is indispensable to a better understanding of Pali. The difficulty alluded to on page 22 of the present book, that "the difficulty thus experienced arises from their ignorance of Sanskrit, without a—at least slight—knowledge of which, the study of Pali becomes sensibly more difficult," has now been removed. To meet the new curriculum, a short treatise on Comparative Phonology and Morphology will be prepared as a companion to this grammar, which, we hope, will lighten the task of the young student.

(b) The roots belonging to this Class are very few.

7th Conjugation.

404. The roots of the 7th Conjugation, as has been remarked above (379), have two bases: one in *e* and one in *aya*, which are conjugated exactly like the roots of the 1st Conjugation, 3rd Class, (See 393).

Irregular Bases.

Some roots form their Special bases according to none of the above given rules; and they are in consequence called *Irregular*. The principal are here given:

Special Base.

√ gam, to go		gaccha.
√ yam, to restrain	„ „	yaccha.
√ guh, to hide	„ „	gūhe.
√ dhā, to hold	„ „	daha, dhe (391).
√ dā, to give	„ „	dajja.
√ jā, jān, to be born	„ „	jāya.
√ pā, to drink	„ „	piva.
√ ḍaṁs, to bite	„ „	ḍasa.
√ dhmā, to blow	„ „	dhama.
√ vyadh, (= vadh)	„ „	vadha.
√ sad, to sit	„ „	sīda.
√ ṭhā, to stand	„ „	tiṭṭhā.
√ is, to wish	„ „	iccha.
√ vad, to speak, say	„ „	vajja, vajje, vada, vāde.
√ mar, to die	„ „	mīya, miyya, mara.

Special Base.

√ gah, to take, seize	„	„	gheppa.*
√ gam, to go	„	„	ghamma, gaggha.*
√ jir, to grow old, decay	„	„	jiya, jiyya.
√ dis, das, to see	„	„	dakkha, daccha.*

The Aorist.

405. The Aorist is the only true past tense in Pāli. The Personal Endings of the Imperfect and those of the Aorist have become hopelessly mixed up and the native grammarians are at a loss to differentiate the Imperfect from the Aorist; but the Aorist has generally superseded the Imperfect. There are many anomalies which the student cannot possibly understand without a slight knowledge of Sanskrit grammar; he need not however, be detained by these considerations just now. The usual Endings of the Imperfect have already been given (381); much will be achieved if he, for the present, devotes his attention to the following paragraphs.

A study of the Chapter on “Comparative Phonology and Morphology” will make clear to him these apparent anomalies.

406. The Aorist is supposed to be formed from the *root*, but as a matter of fact, it is formed indifferently either from the *root* or from the *base*.

* These forms are given by the Saddanīti and the Ākhyātapadamālā. They are regularly conjugated like gaccia: *ghammāmi, ghammasi, ghammati*, etc.; *gagghāmi, gagghasi, gagghati*, etc.; *ghamme, ghammeyya, gagghe, gaggheyya*, etc. The bases dakkha and daccha from √ *das, dis* are formed on the false analogy of the Future base, which we shall see when treating of the Future.

Most of the changes noticed above correspond to similar changes which occur in the 1st, 4th and 6th Conjugations of Sanskrit Verbs.

407. The desinences of the Aorist are :

<i>Active.</i>		<i>Reflective.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. aṁ, ṁ, iṁ, a, ā	imha, imhā	1. a	imhe.
2. i, o, ā	ittha	2. ise	ivham.
3. ā, i, ī	um, imsu, ū	3. ā, a	tthum, atthum.

Remarks.—(a) The student will remark, on comparing the above Endings with those of the Imperfect, that it is difficult to make out the Imperfect from the Aorist (the blending of Imperfect and Aorist is well known to students of Comparative Philology); the only criterion is, that the Imperfect is generally formed on the Special Base, and the Aorist, on the root. But even this is not an absolute criterion, and the fact remains that these two tenses can scarcely be differentiated.

(b) Of the above Endings, however, the most commonly used and most distinctively Aoristic are :

<i>Sing.</i>	<i>Plur.</i>
1. iṁ	1. imha, imhā.
2. i	2. ittha.
3. i	3. imsu, (isum.)

(c) The nasal of *aṁ* is often omitted, and *a* alone remains.

(d) The Aorist of the great majority of verbs is formed with the desinences given in (b).

408. The Aorist may be divided into *three types* :

- (i.) Radical Aorist.
- (ii.) Stem or Base Aorist.
- (iii.) Sigmatic Aorist.

Remarks.—(a) As its name indicates, the Radical Aorist is formed directly from the root.

(b) The stem Aorist is formed on the Special Base.

(c) The Sigmatic Aorist is distinguished by an *s* that comes between the root and the personal endings given in (407, b).

(i) *The Radical Aorist.*

409. This Aorist is not very common. We will give a few examples. Let it be first remarked that the Aorist may also take the augment *a* before it, as does the Imperfect.

410. from √ *gam*, and √ *gā* and *gū* (*subsidiary forms of √ gam*,) to go, we have :

(a) *Singular.*

Plural.

1. *agam̐, agamā*
agamim̐

1. *agumha.*

2. *agā, agamā*

2. *aguttha.*

3. *agā, agami*

3. *agum̐.*
agamimsu.

(b) √ *as*, to be (with augment *a*).

Sing.

Plur.

1. *āsim̐*

1. *āsimha.*

2. *āsi*

2. *āsittha.*

3. *āsi*

3. *āsum̐, āsimsu*

411. √ *ṭhā*.

Singular.

Plural.

1. *aṭṭham̐.*

1. *aṭṭhamha.*

2. *aṭṭho.*

2. *aṭṭhattha.*

3. *aṭṭha.*

3. *aṭṭhamsu, aṭṭhum̐.*

Remark.—For the doubling of initial *ṭh* see 33.

412. From √ *kar* we find: *akam̐* (1st singular), no doubt formed on the analogy of:

akā (1st, 2nd and 3rd singular); *akū* being itself from the Vedic form: *akar*, the loss of the *r* is compensated by the lengthening of the final *a*.

In the 1st singular we also have: *akaram̐*, *akarim̐*. In the plural:

2. *akattha*; 3. *akarum̐*, *akarū*, *akarimsu*.

413. √ *hū* (a form of √ *bhū*) to be.

3rd singular: *ahū*, *ahu*, and before a vowel, *ahud*.

1st plural: *ahumhā*; 3rd plural: *ahum̐*.

414. √ *dā*.

1st singular: *adā*, which is also 2nd and 3rd singular; in the plural we find: 3rd *adum̐*, *adamsu*, *adāsum̐*.

415. The augment *a* is not inseparable from the Aorist, so that we meet with such forms as: *gū=agū*, etc.

(ii) *Stem Aorist.*

416. As has already been said, this Aorist is formed on the stem or base, not on the root. The augment may or not be retained.

√ *pā*, base: *piva*, to drink.

<i>Sing.</i>	<i>Plur.</i>
1. <i>pivim̐</i> .	1. <i>pivimha</i> .
2. <i>pivi</i> .	2. <i>pivittha</i> .
3. <i>pivi</i> .	3. <i>pivimsu</i> .

For the Reflective :

- | | |
|----------------|--------------------------------------|
| 1. pive. | 1. pivimhe. |
| 2. pivise. | 2. pivivham. |
| 3. piva, pivā. | 3. pivu, pivum.
pivimsu, pivisum. |

417. The great bulk of Primitive Verbs (369) form their Aorist according to the above (*piva*); it is therefore extremely common, both with and without the augment; let it be stated once for all that this augment is of much more frequent occurrence in prose than in poetry; in the latter its retention or its rejection is regulated by metrical exigencies. We will give a few more examples :

✓ *bhu* to eat, base: *bhuñja* ✓ *gam*, to go, base: *gaccha*.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	<i>bhuñjim</i>	<i>bhuñjimha.</i> <i>buñjimhā.</i>	1.	<i>gacchim</i>	<i>gacchimha.</i> <i>gacchimhā.</i>
2.	<i>bhuñji</i>	<i>bhuñjittha.</i>	2.	<i>gacchi</i>	<i>gacchittha.</i>
3.	<i>bhuñji</i>	<i>bhuñjimsu.</i>	3.	<i>gacchi</i> <i>gañchi</i>	<i>gacchimsu.</i>

(iii) *Sigmatic Aorist.*

418. The Sigmatic Aorist is formed by inserting an *s* between the radical vowel or the vowel of the base and the personal endings given above (407, *b*).

419. So that we obtain the following desinences :

<i>Singular.</i>	<i>Plural.</i>
1. <i>sim</i> (= <i>s + im</i>).	1. <i>simha</i> (= <i>s + imha</i>).
2. <i>si</i> (= <i>s + i</i>).	2. <i>sittha</i> (= <i>s + ittha</i>).
3. <i>si</i> (= <i>s + i</i>).	3. <i>sum</i> (= <i>s + um</i>).

420. As will be readily understood, this formation of the Aorist is used with roots ending in vowels, and the *s* is inserted to join the endings to the root or to the base. It will be seen lower down, however, that they are added also to some roots ending in a consonant, when the *s* becomes assimilated to that consonant.

421. The sigmatic desinences are used mostly with the *Derivative Verbs*, principally the Causative Verbs (See: *Derivative Conjugation*), which end in the vowel *e*. The verbs of the 7th Conjugation, which also end in *e*, form their Aorist in the same way.

EXAMPLES.

(*Causative Verbs*).

422. √ *hā*, to abandon, Causative base: *hāpe*.
 √ *tas*, to tremble, Causative base: *tāse*.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	<i>hāpesim</i>	<i>hāpesimha</i> .	1.	<i>tāsesim</i>	<i>tāsesimha</i> .
2.	<i>hāpesi</i>	<i>hāpesittha</i> .	2.	<i>tāsesi</i>	<i>tāsesittha</i> .
3.	<i>hāpesi</i>	<i>hāpesum</i> .	3.	<i>tāsesi</i>	<i>tāsesum</i> .

Remark.—In the 3rd plural the form in *imsu* is also frequent: *hāpesimsu*, *tāsesimsu*.

(*Verbs of the 7th Conjugation*).

423. √ *cur*, to steal, base: *core*. √ *kath*, to tell, base: *kathe*.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	<i>coresim</i>	<i>coresimha</i> .	1.	<i>kathesim</i>	<i>kathesimha</i> .
2.	<i>coresi</i>	<i>coresittha</i> .	2.	<i>kathesi</i>	<i>kathesittha</i> .
3.	<i>coresi</i>	<i>coresum</i> . <i>coresimsu</i> .	3.	<i>kathesi</i>	<i>kathesum</i> . <i>kathesimsu</i> .

Remarks.—(a) To the base in *aya*, the Endings given in (407, b) may be added directly without the insertion of sigmatic *s*, so that we have also :

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. corayim̐	corayimha.	1. kathayim̐	kathayimha.
2. corayi	corayittha.	2. kathayi	kathayittha.
3. corayi	corayum̐.	3. kathayi	kathayum̐.
	corayimsu.		kathayimsu.

(b) This holds good for the Causative Verbs, which have also a base in *aya*.

424. The Sigmatic Aorist desinences are placed after some roots which do not belong to the 7th Conjugation or to the Derivative Verbs :

- (i) After roots ending in a vowel, with or without the augment *a*.
- (ii) After some roots ending in a consonant, in which case the usual rules of assimilation (85) are strictly applied.

EXAMPLES OF (i).

- √ *dā*, to give : *adāsim̐*, *adāsi*, *adāsimha*, etc.
- √ *thā*, to stand : *aṭṭhāsim̐*, *aṭṭhāsi*, *aṭṭhāsimha*, etc.
- √ *hā*, to abandon : *ahāsim̐*, *ahāsi*, *ahāsimha*, etc.
- √ *su*, to hear, *assosim̐*, *assosi*, *assoshimha*, etc.
- √ *yā*, to go : *yāsim̐*, *yāsi*, *yāsimha*, etc.

Remark.—From an illusory √ *kā* (= √ *kar*, to do), we find : *akāsim̐*, *akāsi*, *akāsimha*, etc.

From √ *ñā*, to know : *aññāsim̐*, *aññāsi*, *aññāsimha*, etc.

EXAMPLES OF (ii).

425. At a first reading, the student had perhaps better leave unnoticed the few references to Sanskrit Grammar which will be found in the next few paragraphs. Let him merely assume the forms as they are given: the more advanced student ought, of course, to read them with attention. The chapter on Comparative Phonology will greatly help him in understanding the various changes in the root, which we will now bring to his notice.

426 The *s* (initial) of Sigmatic desinences, as above given (419), assimilates itself to the last consonant of the root according to the usual rules of assimilation.

- (a) From √ *dis* = Sanskrit √ *dr̥c*, we find *addakkhi* = Sanskrit *adrak-ṣ-is*.

The following forms are also found: *addakkhī*, *adakkhi*, *ḍakkhi*.

- (b) From √ *sak*, to be able, = Sanskrit √ *ṣak*, we have *sakkhi*, *asakkhi*; Sanskrit = *ṣak-ṣ-is*.
- (c) √ *kus*, to revile = Sanskrit √ *kruṣ*, gives *akkocchi*, but *akkosi*, without the Sigmatic *s*, is also met with.
- (d) √ *bhañj*, to break, gives Aorist *bhañkhi*.

Remark.—The above examples will, I think, be sufficient to make the student understand the nature of the changes which occur in the formation of the Sigmatic Aorist when the roots end in a *consonant*; this consonant is generally *s* (= Sanskrit *c*) and sometimes *j*. In Sanskrit, final *c* (= Pāli *s*) is regularly changed to *k* before the initial *s* of verbal endings thus giving the group *kṣa*, which in Pāli becomes *kkha*. Again, by another rule of Sanskrit phonetics, final *j* becomes *g*, and as no word can end in a mute sonant, this *g* is changed to its corresponding surd, that is to *k*.

This class of the Sigmatic Aorist, however, is not numerous.

System of the Perfect.

427. As has been seen, the Perfect System consists of the Perfect tense and the Perfect Participle. The participle will be treated of in the chapter on Participles.

428. The Perfect is characterized by the *reduplication* of the root. The rules have already been given (372) and should now be read over carefully.

429. The endings are :

<i>Active.</i>		<i>Perfect.</i>	<i>Reflective.</i>	
<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1. a	mha.		1. i	mhe.
2. e	ttha.		2. ttho	vho.
3. a	u.		3. ttha	re.

Remarks.—(a) Roots ending in a consonant insert an *i* before the above endings *beginning with a consonant*.

(b) The Perfect is of very rare occurrence.

430. √ *pac*, Perfect base : papac. √ *bhū*, Perfect base : babhūv.

<i>Active.</i>		<i>Active.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. papaca	papacimha.	1. babhūva	babūvimha.
2. papace	papacittha.	2. babhūve	babhūvittha.
3. papaca	papacu.	3. babhūva	babhūvu.

<i>Reflective.</i>		<i>Reflective.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. papaci	papacimhe.	1. babbhūvi	babbhūvimhe.
2. papcit- tho.	papacivho.	2. babbhūvit- tho.	babbhūvivho.
3. papacit- tha.	papacire	3. babbhūvit- tha.	babbhūvire.

The Future System.

431. This system includes the Future, the Conditional and the Future Participle. The Participle will be considered in a special chapter.

432. The Future System has for special characteristic the sign: *ssa* inserted between the root and the personal endings.

Remarks.—(a) The Future System is frequently formed on the Present base.

(b) The vowel *i* is often inserted between the *ssa* and the root or base; in this case the final vowel of the root or base is dropped.

(c) When the *ssa* is added directly to a root ending in a consonant, the same changes which occur in the Aorist occur also in the Future System, through the assimilation of the initial *s* of *ssa*.

433. The Personal Endings for the Future are :

<i>Active.</i>		<i>Reflective.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. mi	ma.	1. m	mhe.
2. si	tha.	2. se	vhe.
3. ti	nti,	3. te	nte, re,

Remarks.—(a) It will be seen that in the Active the endings are the same as those of the Present Indicative (381).

(b) Before *mi*, *ma* and *mhe* the *a* of *ssa* is lengthened.

EXAMPLES.

434. (i) without connecting vowel *i*.

(a) √ *i*, to go, special base *e* (390), future base : *essa*.

Active.

Reflective.

	<i>Sing.</i>	<i>Plur.</i>		<i>Sing.</i>	<i>Plur.</i>
1.	essāmi	essāma.	1.	essam	essāmhe.
2.	essasi	essatha.	2.	essase	essavhe.
3.	essati	essanti.	3.	essate	essante.

√ *nī*, to lead, special base *ne* (371, 3), future base : *nessa*.

Singular : *nessāmi*, *nessasi*, *nessati* : Plural *nessāma*, *nessatha*, *nessanti*, etc.

(b) √ *thā*, to stand, Singular : *thassāmi*, *thassasi*, *thassati* : Plural : *thassāma*, *thassatha*, *thassanti*, etc.

Remark.—In the above *ssa* is added directly to the root. for the shortening of radical *a* see (34). Again :

√ *dā*, to give, Singular : *dassāmi*, *dassasi*, *dassati*, *dassāma*, *dassatha*, *dassanti*.

(ii) with connecting vowel *i*.

(c) √ *bhū*, to be, special base *bhava*, future base : *bhavissa*.

<i>Active.</i>		<i>Reflective.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. bhavissāmi	bhavissāma.	1. bhavissam	bhavissāmhe
2. bhavissasi	bhavissatha.	2. bhavissase	bhavissavhe.
3. bhavissati	bhavissanti.	3. bhavissate	bhavissante.

(iii) with assimilation of ssa.

(d) √ *bhuj*, to eat, gives *bhokkha* as future base (=Sanskrit √ *bhuj*=*bhok*+*sya*=*bhokṣya*) and we have: *bhokkhati*, *bhokkate*, *bhokkham*, etc.

√ *chid*, to cut, gives: *checcha* (Sanskrit √ *chid*=*chet*+*sya*=*chetsya*), then: *checchāmi*, *checchasi*, *checchati*, etc.

√ *dis*, to see, gives a future base: *dakkha* (=Sans. √ *dr̥c*=*drak*+*sya*=*drakṣya*): from this we find: *dakkhati*, but more frequently *dakkhiti*. Similarly from root √ *sak*, to be able, is obtained *sakkhiti*.

435. A double future is also found formed from bases like *bhokkha*, *dakkha*, which as has been just now explained, are already future, by adding to them *ssa* with the connection vowel—*i*.

EXAMPLES.

√ *sak*, future base: *sakkha*, *sakkhissāmi*, *sakkhissasi*, *sakkhissati*, *sakkhisāma*, etc.

436. from *hoti*, the contracted form of *bhavati*, to be, we find the following numerous forms for the future:

Singular.

1. *hemi*, *hehāmi*, *hohāmi*, *hessāmi*, *hehissāmi*, *hohissāmi*,
I shall be.
2. *hesi*, *hehisi*, *hohisi*, *hessasi*, *hehissasi*, *hohissasi*, *Thou wilt be.*
3. *heti*, *hehiti*, *hohiti*, *hessati*, *hehissati*, *hohissati*, *He will be.*

Plural.

1. hema, hehāma, hohāma, hessāma, hehissāma, hohissāma, *We shall be.*
 2. hetha, hehitha, hohitha, hessatha, hehissatha, hohissatha, *You will be.*
 3. henti, hehinti, hohinti, hessanti, hehissanti, hohissanti, *They will be.*
- √ kar, to do, gives :

*Sing.**Plur.*

- | | |
|----------------------------------|------------------------------------|
| 1. kāhāmi, I shall do. | 1. kāhāma, we shall do. |
| 2. kāhasi, kāhisi, thou will do. | 2. kāhatha, you will do. |
| 3. kāhati, kāhiti, he will do. | 3. kāhanti, kāhinti, they will do. |

The Conditional.

437. The Conditional takes the augment *a*, before the root.

438. The personal endings are as follows :

*Active.**Reflective.**Sing.**Plur.**Sing.**Plur.*

- | | |
|---------------------|--------|
| 1. ssa | ssamhā |
| 2. sse, ssa, ssasi, | ssatha |
| 3. ssā, ssa, ssati | ssamsu |

- | | |
|-----------|-----------|
| 1. ssam | ssāmhase. |
| 2. ssase, | ssavhe. |
| 3. ssatha | ssimsu. |

Remark. The above endings are generally joined to the root or the base by means of the connecting vowel *i*.

√ pac, to cook :

<i>Active.</i>		<i>Reflective.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. apacissam	apacissamhā	1. apacissam	apacissāmhase.
2. apacisse	apaciṣṣatha	2. apacissase	apacissavhe.
apaciṣṣa			
apaciṣṣi			
3. apaciṣṣā	apaciṣṣamsu	3. apaciṣṣatha	apaciṣṣimsu.
apaciṣṣa			
apaciṣṣati			

Remarks.—(a) The conditional may be translated by
 “If I could cook,” “If I should cook,”
 etc.,

(b) The conditional is not very frequently
 used.

THE PARTICIPLES.

(a). *Present Participle.*

ACTIVE.

439. All participles are of the nature of verbal adjectives, and must agree with their nouns, in number, gender and case.

440. The terminations of the *present participle active* are : *nta*, *aṃ* or *ī* ; *nta* and *ī* are added to the *base*, *aṃ* is added to the *root*.

EXAMPLES.

<i>Root.</i>	<i>Base.</i>	<i>Pres. Part. Act. (base).</i>		
√pac, to cook,	paca	pacam,	pacanta,	cooking.
√kar, to do,	karo	karam,	karonta,	doing.
√chid, to cut,	chinda,	chindam,	chindanta,	cutting.
√bhaṇ, to say,	bhaṇa,	bhaṇam,	bhaṇanta,	saying.
√bhū, to be,	bhava,	bhavam,	bhavanta,	being.
√pā, to drink,	piva,	pivam,	pivanta	drinking.

441. Verbal bases ending in *e* (1st. Conj. 3rd. Division ; 7th. conj. and causal bases *) which have also another base in *aya*, take only the termination *nta* after the base in *e*, and both *nta* and *m* after the base in *aya*.

EXAMPLES.

(1st. and 7th. Conjugations.)

Root.	Base.	Pres. Part.	Act. (base.)
√ <i>cur</i> , to steal,	<i>core</i> , <i>coraya</i> , <i>corenta</i> , <i>corayaṁ</i> , <i>corayanta</i> .		
√ <i>kath</i> , to tell,	<i>kathe</i> , <i>kathaya</i> , <i>kathenta</i> , <i>kathayaṁ</i> , <i>kathayanta</i> .		
√ <i>nī</i> , to lead,	<i>ne</i> , <i>naya</i> , <i>nenta</i> , <i>nayaṁ</i> , <i>nayanta</i> .		
√ <i>ji</i> , to conquer,	<i>je</i> , <i>jaya</i> , <i>jenta</i> , <i>jayaṁ</i> , <i>jayanta</i> .		

(Causative.)

Root.	Caus.	Base.	Pres. Part.	Act. Base.
dhar, to hold	{	dhāre, dhāraya,	dhārenta, dhārayaṁ	dhārayanta.
		dhārāpe, dhārāpaya,	dhārāpenta, dhārāpayam,	dhārāpayanta.
mar, to die,	{	māre, māraya,	mārenta, mārayaṁ,	mārayanta.
		mārāpe, mārāpaya,	mārāpenta, mārāpayam,	mārāpayanta.
chid, to cut,	{	chede, chedaya	chedenta, chedayam,	chedayanta.
		chedāpe, chedāpaya,	chedāpenta, chedāpayam,	chedāpayanta.

* See "Derivative or Secondary Conjugation."

442. Bases in *nā*, *no*, *uṇā*, *uṇo* (4th Conj.) and *nā* (5th Conj.) generally take the termination *nta*.

EXAMPLES.

<i>Root.</i>	<i>Base.</i>	<i>Pres. Part. Act. (Base).</i>
su, to hear,	suṇā, suṇo,	suṇanta, suṇonta.
krī, to buy,	kiṇā,	kinanta.

443. The stem or base of this Present Participle is in *at*, or *ant* as :

Pres. Part.

<i>Root.</i>	<i>Stem.</i>	<i>Nom. Sing. Masc.</i>
√ pac,	pacat, pacant	pacam, pacanto.
√ car,	carat, carant	caram, caranto.
√ bhaṇ,	bhaṇat, bhaṇant	bhaṇam, bhaṇanto.

444. The Feminine is formed by adding *ī* to the stems or bases in *at* and *nta*.

445. The Neuter is in *m* like the masculine.

EXAMPLES.

<i>Root.</i>	<i>Stems.</i>	<i>Masc.</i>	<i>Fem.</i>	<i>Neut.</i>
√ pac	pacat pacanta	{ pacam pacanto	pacatī pacantī	pacam. pacantam.
√ chid	chindat chindanta	{ chindam chindanto	chindatī chindantī	chindam. chindantam.

446. These participles are declined like *mahā* (226) in the Masculine; Feminine and Neuter,

The Present Participle may often be translated by "when..., while"... etc.

Reflective Participle.

447. The Reflective Participle is formed by the addition of **māna** to the *base*. It is declined like *purisa*, *kaññā*, and *rupam*.

EXAMPLES.

Reflective Participle.

<i>Root.</i>	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
√ pac	pacamāno	pacamānā	pacamānam.
√ car	caramāno	caramānā	caramānam.
√ dā	dadāmāno	dadāmānā	dadāmānam.
√ su	suṇamāno	suṇamānā	suṇamānam.

448. Another Reflective Participle, much less frequent than the above, is formed by adding **āna** to the *root*. It is declined like that in *māna*.

EXAMPLES.

Reflective Participle.

<i>Root.</i>	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
√ pac	pacāno	pacānā	pacānam.
√ car	carāno	carānā	carānam.
√ dā	dadāno	dadānā	dadānam.

Remark. As may be seen from the last example, *dadāna*, this participle may also be formed *from the base*.

The Future Participle.

449. The future participle is either active or reflective.

- (a) In the active, it takes the endings of the present participle active, *nta*, *m̐* (or *am̐*), and is declined like *mahā*.
- (b) In the reflective, the endings are: *māna* and *āna*, and it is declined like *purisa*, *kaññā* and *rūpaṃ*.
- (c) All these endings are added to the future base

EXAMPLES.

(i) *Future Participle Active.*

<i>Roots.</i>	<i>Masculine.</i>	<i>Feminine.</i>	<i>Neuter.</i>
√ pac	pacissam̐ pacissanto	pacissati pacissantī	pacissam̐. pacissantam̐.
√ car	carissam̐ carissanto	carissati carissantī	carissam̐. carissantam̐.
√ su	suṇissam̐ suṇissanto	suṇissati suṇissantī	suṇissam̐. suṇissantam̐.

(ii) *Future Participle Reflective.*

√ pac	pacissamāno pacissāno	pacissamānā pacissānā	pacissamānam̐. pacissānam̐.
√ car	carissamāno carissāno	carissamānā carissānā	carissamānam̐. carissānam̐.
√ su	suṇissamāno suṇissāno	suṇissamānā suṇissānā	suṇissamānam̐. suṇissānam̐.

The Passive Perfect Participle.

450. This participle is very widely used. It is formed from the root by affixing to it the suffix *ta* or the suffix *na*.

Remark.—The suffix *ta* is by far the most commonly used in the formation of this participle.

451. *ta* is affixed in several ways :

- (i) If the root end in a vowel, it is added directly without any change taking place in the root.
- (ii) When the root ends in a consonant, *ta* may be joined to it by means of connecting vowel *i*.
- (ii) When the root ends a consonant, *ta* may become assimilated to it according to the usual rules.

Remark.—At this stage, the student ought to read carefully the chapter on Assimilation, (p. 22 ff).

EXAMPLES.

452. (i) Roots ending in a vowel.

<i>Root.</i>	<i>Present.</i>	<i>Pass. Perf. Part.</i>
√ nahā, to bathe	nahāyati, he bathes	nahāta, bathed.
√ bhū, to be, become.	bhavati, he is, becomes	bhūta, been, become.
√ nī, to lead	neti, nayati, he leads	nīta, led.
√ ji, to conquer	jeti, jayati, he con- quers.	jita, conquered.
√ ci, to collect	cināti, he collects	cita, collected.
√ bhī, to be af- raid.	bhāyati, he is afraid	bhīta, afraid, frightened.
√ yā, to go, un- dergo.	yāti, he goes	yāta, gone, un- dergone.
√ jñā, to know	jānāti, he knows	jñāta, known.

Remarks.—There are a few exceptions to roots in final *ā*.

√ *pā*, to drink, makes *pita*, drunk.

√ *thā*, to stand, makes *thita*, stood, standing.

√ *dhā*, to hold, becomes *hita*, held.

√ *dā*, to give, *dinna*, given.

(ii). Roots ending in a consonant and taking vowel *i* before *ta*.

<i>Root.</i>	<i>Present.</i>	<i>Pass. Perf. Part.</i>
<i>pac</i> , to cook	<i>pacati</i> , he cooks	<i>pacita</i> , cooked.
<i>cal</i> , to shake	<i>calati</i> , he shakes	<i>calita</i> , shaken.
<i>gaḥ</i> , to take	<i>gaṇhāti</i> , he takes	<i>gahita</i> , taken.
<i>kapp</i> , to arrange	<i>kappeti</i> , he arranges	<i>kappita</i> , arranged.
<i>khād</i> , to eat	<i>khādati</i> , he eats	<i>khādita</i> , eaten.
<i>likh</i> , to write	<i>likhati</i> , he writes	<i>likhita</i> , written.
<i>maṇḍ</i> , to adorn	<i>maṇḍeti</i> , he adorns	<i>maṇḍita</i> , adorned.
<i>gil</i> , to swallow	<i>gilati</i> , he swallows	<i>gilita</i> , swallowed.
<i>kath</i> , to tell	<i>katheti</i> , he tells	<i>kathita</i> , told.

Remarks.—(a) Participles like *pacita*, *calita*, etc., are declined like *purisa*, *kaññā* and *rūpaṃ*.

(b) In the *neuter*, these participles are often used as nouns :

√ *has*, to smile, Passive Perfect Participle : *hasita*, smiled, *neuter* : *hasitaṃ*, a smile.

√ *gajj*, to thunder, Passive Perfect Participle : *gajjita*, thundered, *neuter* : *gajjitaṃ*, the thunder.

√ *jiv*, to live, Passive Perfect Participle : *jivita*, lived, *neuter* : *jivitaṃ*, life.

(iii) *ta* assimilated to the root.

453. The suffix *ta* assimilates, or is assimilated to, the last consonant of the root:

<i>Root.</i>	<i>P. P. P.</i>	<i>rules of assimilation.</i>
√ bhu _j , to eat	bhutta, eaten	(59, <i>a</i>).
√ muc, to free	mutta, freed	(59, <i>b</i>).
√ is, to wish	iṭṭha, wished	(59, ii, iii).
√ kas, to plough	kaṭṭha, ploughed	(92).
√ das, to bite	daṭṭha, bitten	(92).
√ dam, to tame	danta, tamed	(67).
√ kam, to proceed	kanta, proceeded, gone	(67).
√ rudh, to obstruct	ruddha, obstructed	(63).
√ budh, to know	buddha, known	(63).
√ labh, to obtain	laddha, obtained	(63, <i>Remark</i>).
√ majj, to polish	maṭṭha (also: maṭṭa), polished	(59, i).
√ muh, to err	mūḥḥa, erred (also: muddha.)	(100, 101, 102).
√ ruh, to ascend	rūḥḥa, ascended	(<i>do, do, do</i>).
√ lih, to lick	liḥḥa, licked	(<i>do, do, do</i>).
√ jhas, to hurt	jhatta, hurt	(94).
√ pat, to fall	patta, fallen	(62).
√ tap, to burn	tatta, burned	(64, i).
√ duh, to milk	duddha, milked	(100),

454. (*a*) Roots in *r* generally drop the *r* before *ta*

EXAMPLES.

√ kar, to make	kata made	(81).
√ sar, to remember	sata, remembered	(81).
√ mar, to die	mata, dead	(81).

455. (b) Roots in *n* generally drop final *n* before *ta*,

EXAMPLES.

- √ *man*, to think *mata*, thought.
 √ *khan*, or *khaṇ*, to dig *khata* (also: *khāta*, from a collateral form *khā*=*khan*), dug.
 √ *han*, to kill *hata*, killed.

456. (c) sometimes final *m* is also dropped.

EXAMPLES.

- √ *gam*, to go *gata*, gone.
 √ *ram*, to sport *rata*, amused, delighted

457. (d) In a few cases, final *r* linguilizes the following *t*, as:

- √ *har*, to seize, carry *haṭa*, seized, carried.

458. √ Pass. Perf. Part. which take *na*.

The suffix *na* is much less common than *ta*, and like it:

- (i) It may be joined to the root by means of connecting vowel *i*, or
- (ii) it may be joined directly to roots ending in a vowel;
- (iii) when added directly to roots ending in a consonant, that consonant is assimilated to the *n* of *na*.

Remark. *na* is added generally to roots in *d* and *r*.

459. EXAMPLES OF (i)

- | <i>Root.</i> | <i>Pass. P. P.</i> | <i>rules of assimilation.</i> |
|--------------------------|------------------------|-------------------------------|
| √ <i>sad</i> , to settle | <i>sinna</i> , settled | (69, ii, iii). |

Remark. The form *sinna* is found only for the verb *niṣīdati*, to sit down, = √ *sad* + *ni* (prefix); when √ *sad* is preceded by other prefixes, the Passive Perfect Participle assumes the form: *sanna*, as,

sad + *ava* = Passive Perfect Participle *ava-sanna*, sunk, settled.

sad + *pa* = Passive Perfect Participle: *pas-anna*, settled.

(Note that the base of root *sad* is *sīda*.)

√ <i>chid</i> , to cut,	<i>chinna</i> , cut	(69, ii, iii).
√ <i>chad</i> , to cover	<i>channa</i> , covered	(do).
√ <i>dā</i> , to give	<i>dinna</i> , given	(do).

In this last example, *ā* of the root has been dropped, and the *n* doubled to compensate for its loss, the form *datta*, given. (= *dā* + *ta*, with the *t* doubled to make up for the shortening of *ā*), is found sometimes.

Remark. It will be seen from the above four examples that the insertion of *i* is to a great extent optional.

√ <i>tar</i> , to cross	<i>tiṇṇa</i> , crossed	(83).
√ <i>car</i> , to wander	<i>ciṇṇa</i> , wandered	(do).
√ <i>kir</i> , to scatter	<i>kiṇṇa</i> , scattered	(do).

Remark. In these examples, *i* is inserted and then *n* reduplicated and lingualized according to rule (83).

460.

EXAMPLES OF (iii)

Root.	P. P. P.	rules of assimilation.
√ <i>bhaj</i> , to break	<i>bhagga</i> , broken	(57).
√ <i>vij</i> , to be agitated	<i>vigga</i> , agitated	(57).

In these two examples, final *j* of the root, having become, against the usual phonetic laws, *g*, the *n* of suffix *na*, is assimilated to it by rule 57. (426, *Remark*).

√ lag, to adhere lagga, adhered (57).

461. EXAMPLES. OF (ii)

√ lī, to cling to, līna, clung to.

√ lū, to cut, reap, lūna, reaped, cut.

√ khi, to decay, cease, khīna, decayed. (final *i* is lengthened).

√ gilā, (glā, 113), to be ill, gilāna, ill.

√ hā, to be weak, low, hīna, low, wasted, inferior.

In the last example, radical *ā* is replaced by *i*.

462. A few Passive Perfect Participles are irregular, such as: *jhāma*, burnt, from √ *jhā*, to burn; *phulla*, expanded, split, from √ *phal*, to expand, split; but these are properly speaking derivative adjectives used as participles.

463. Sometimes two forms of the Passive Perfect Participles for the same root are met with:

√ lag, to adhere, P. P. P. lagga and lagita.

√ gam, to go, P. P. P. gata and gamita.

√ dā, to give, P. P. P. dinna and datta.

√ kās, to plough, P. P. P. kaṭṭha and kasita.

464. The participles in *ta* and *na* are declined like *purisa*, *kaññā* and *rūpaṃ*.

Perfect Participle Active.

465. The perfect participle *active*, is formed by adding *vā* to the Passive Perfect Participle.

EXAMPLES.

Root.	P. P. P.	P. P. A.
√ pac, to cook	pacita, cooked,	pacitavā, having cooked.
√ bhuj, to eat,	bhutta, eaten,	bhuttavā, having eaten.
√ kar, to do,	kata, made,	katavā, having made.

Remarks.—(a) These Perfect Participles Active are declined like *guṇavā*, *ex.*, *pacitavā*, *pacitavatī* or *pacitavantī*, *pacitavaṃ* or *pacitavantam*

- (b) The P. P. Active is also formed with suffix *vi* (231), in this case the *a* before *vi* is lengthened to *ā*. They are declined like *medāvī*, 235 (that is, like *dandī nadī* and *vari*). as: *pacitāvi* having cooked; *bhuttāvi*, having eaten.

Future Passive Participle.

466. This participle, also called *participle of necessity*, *potential participle* and *gerundive*, is formed by adding to the root the suffixes: *tabba*, *ya*, *anīya*, and *īya*.

Remarks.—(a) Roots ending in *u*, *ū*, generally form the F. P. P. from the special base.

- (b) This participle is passive in sense, expresses *suitability*, *fitness*, *propriety* and may be translated by: “*fit to be...*” “*must be...*” “*ought to be*”...“*to be*” that which is expressed by the root.
- (c) These participles, like those already treated of, are adjectives and are treated as such; they are declined like *purisa*, *kaññā* and *rupam*.

TABBA.

467. This suffix is the most common. It is added:

- (i) Directly to roots ending in a vowel.
- (ii) To roots ending in a consonant, it may be joined by means of connecting vowel *i*.

- (iii). When added directly—without connecting vowel *i*—to roots ending in a consonant, initial *t* of *tabba* is assimilated to or assimilates the last consonant of the root in exactly the same manner as in the formation of the Passive Perfect Participle.

EXAMPLES OF (i).

*Root.**Fut. P. P.*

- √ *hā*, to abandon, *hātabba*, fit to be, that ought to, that must be abandoned.
 √ *dā*, to give, *dātabba*, fit to be, that ought to, that must be given.
 √ *pā*, to drink *pātabba*, fit to be, that ought to be, drunk.

Remarks.—(a) Roots ending in *i*, *ī*, change *i*, *ī* to *e* before *tabba*:

- √ *nī*, to lead, *netabba*, fit to be, that must be, led.
 √ *ji*, to conquer, *jetabba*, fit to be, that must be, conquered.
 √ *i*, to go, *etabba*, fit to be, that must be, gone to.

(ii) Roots in *u*, *ū* form the Fut. P. P. on the *Special Base*:

*Root.**Fut. P. P.*

- √ *bhū*, to be, *bhavitabba*, fit to be, that ought to, that must, be.
 √ *ku*, to sing, *kavitabba*, fit to be, that ought to, that must be, sung.

In the case of root *su*, to hear, we find the *u* merely strengthened: *sotabba*, fit, *etc.*, to be heard.

EXAMPLES OF (ii).

*Root.**Future Present Participle.*

- √ *pac*, to cook, *pacitabba*, fit to be, that ought to, that must be, cooked,

- √ khan, to dig, khanitabba, fit to be, that ought to,
that must be, dug.
√ pucch, to ask, pucchitabba, fit to be, that ought to,
that must be, asked.

EXAMPLES OF (iii).

- √ gam, to go, gantabba, fit, *etc.*, to be gone to.
(67.)
√ kar, to do, kattabba, (80); kātabba (82), fit
etc., to be done.
√ labh, to receive, laddhabba, fit, *etc.*, to be receiv-
ed. (63, *Remark.*)

YA.

468. The initial *y* becomes assimilated to the last consonant of the root according to the usual rules of Assimilation (70 ff). Sometimes the radical vowel is strengthened.

EXAMPLES.

Root.	Fut. P. P.	Rules of Assimilation.
√ gam, to go,	gamma, fit, proper, <i>etc.</i> , to be gone to.	(71, i.)
√ sak, to be able,	sakka, able to be done.	(70.)
√ khād, to eat, chew	khajja, that can be chewed.	(71, vi.)
√ vaj, to avoid,	vajja, that ought to be avoided.	(70, 74.)
√ bhū, to be,	bhabba, that ought to be= proper, possible.	(77.)

In this last example, the radical vowel *ū* has been strengthened before *ya*: *bhū + ya = bhav + ya = bhavya = bhabba*.

- √ labh, to obtain, labbha, fit, worthy to
be obtained. (70.)

- ✓ bhu^j, to eat, bhojja, to be eaten=eat-ables, food. (70.)
 ✓ bhi^d, to break, bhijja, to be broken. (71, vi.)
 ✓ li^h, to lick, sip, ley^{ya}, to be licked, sipped. (98, *Remark.*)
 ✓ ha^s, to laugh, ha^{ssa}, fit to be laughed at. (76.)
 ✓ ga^h, to take, ga^{ya}ha, that can be taken, seized. (78, 11.)

(a) *ya* is, in a few cases, joined to the root by means of vowel *i*. For instance :

- ✓ ka^r, to do, make, we have, kā^{ri}ya, that ought to be, or can be done, with lengthening of radical *a*.

kay^{ya} that ought, *etc.*, to be done, with assimilation of final *r* to *ya*.

kayⁱra, that ought, *etc.*, with metathesis (111.)

- ✓ bha^r, to support, bhā^{ri}ya, that ought to be maintained, with lengthening of radical *a*.

(c) After roots ending in *ā* long, initial *y* of *ya* is doubled and final *a* of the root is changed to *e*.

EXAMPLES.

- ✓ hā[~], to abandon, he^{yya}, to be abandoned, that ought to be abandoned.
 ✓ pā[~], to drink, pe^{yya}, that can, may, or ought to be drunk.
 ✓ dā[~], to give, de^{yya}, to be given, that ought to or can be, given,

(c) *ya* is likewise doubled after roots in *i*, *ī* and the *i* or *ī* is changed to *e*.

EXAMPLES.

√ <i>nI</i> , to lead	<i>neyya</i> , to be led, that ought to be led.
√ <i>ji</i> , to conquer	<i>jeyya</i> , to be conquered, that can be conquered.

ANIYA.

469. The suffix *aniya* is added to the root or to the base.

EXAMPLES.

Root.	Future Past Participle.
√ <i>pac</i> , to cook	<i>pacaniya</i> , fit to be cooked.
√ <i>pūj</i> , to honour	<i>pūjanīya</i> , worthy to be honoured.
√ <i>kar</i> , to do, make	<i>karaṇīya</i> , that ought to be made or done.

(Observe that the *n* is lingualized thorough the influence or radical *r*, 83).

√ *bhū*, to be (base: *bhava*) *bhavanīya*, that ought to be.

The Gerund.

470. The gerund is formed by means of suffixes: *tvā*, *tvāna*, *tūna*, *ya*, and *tya*. It is indeclinable and partakes of the nature of a participle.

Remarks.—(a) The suffix *tvā* is the most commonly met with; *tvāna*, *tūna*, and sometimes *tūnam*, are used as substitutes of *tvā* and are met with in poetry much more than in prose.

(b) *ya*, is not so restricted in use as *tvāna* and *tūna*.

- (c) *tya* which becomes regularly *cca* (74, iv), is merely a form of *ya*, initial *t* being inserted between the gerundial suffix *ya* and a root ending in a vowel (ex., *pa* + √ *i*, to depart + *ya* = *pa* + *i* + *t* + *ya* = *petya* = *pecca*, having departed. 110).

In Pali, *ya* is added indiscriminately to simple roots or to roots compounded with prefixes: but, as in Sanskrit (in which it is never used after simple roots), it is much more common after compound verbs.

Tvā, Tvāna, Tūna.

471. The suffix *tvā* may be :

- (i) Joined to the root by means of connecting vowel *i*.
- (ii) The initial *t* of the suffix is, in a few cases, assimilated to the last consonant of the root.
- (iii) The vowel of the root is gunated.
- (iv) Sometimes the last consonant of the root is dropped before suffixes *tvā*, *tvāna* and *tūna*.
- (v) The final long vowel of a root is shortened before these suffixes.
- (vi) The suffixes are added to the special base as well as to the root.

EXAMPLES.

Root.	Gerund.
√ <i>pac</i> , to cook,	<i>pacitvā</i> , having cooked. (i).
√ <i>khād</i> , to eat,	<i>khāditvā</i> , having eaten. (i).
√ <i>labh</i> , to obtain,	<i>laddhā</i> , obtained. (ii). (63, Remark.) <i>labhitvā</i> , having obtained. (i).

Root.

- √ nr̥, to lead,
 √ chid, to cut,
 √ kar, to make,
 √ ṭhā, to stand, remain,
 √ bhī, to fear,
 √ dā, to give,
 √ bhuj, to eat,
 √ āp + pa = pāp, to get,
 √ ji, to conquer,

Gerund.

- netvā, having led. (iii).
 chetvā having cut. (iii, iv).
 katvā, having made (iv).
 ṭhitvā, having stood, remained (i).
 bhitvā, having feared, fearing (v).
 datvā, having given. (v).
 bhutvā, having eaten. (iv).
 patvā, having got. (iv, v).
 jitvā, jetvā, having conquered. (iii).

Remark. From root ṭhā, we have also : ṭhatvā; from √ dā, daditvā, daditvāna; from √ kar : kā-tūna, kattūna; from √ kam, to step, to proceed : nikkamitvā, nikkamitūna; √ su, to hear : sutvā, sotūnam, suṇitvā, suṇitvāna.

Ya, Tya.

472. (i) *ya* is used mostly with roots compounded with prefixes.

- (ii) in a few cases it used with simple roots.
 (iii) *tya* is regularly changed to *cca*.
 (iv) *ya* is added directly to roots ending in long ā.
 (v) *ya* may be added to the Special Base.
 (vi) *ya* is assimilated to the last consonant of the root.
 (vii) *ya* may be joined to the root or to the base by means of *i*.

EXAMPLES.

- √ siñc, to sprinkle, nisiñciya, having besprinkled. (i, vii).
 √ jā, to know, vijāniya, having known, discerned. (i, v, vii).

✓ ikkh, to see,	samekkhiya, having reflected. (i, vii).
✓ cint, to think,	cintiya, having thought. (ii, vii).
✓ bhuj, to eat,	bhuñjiya, having eaten. (v, ii, vii).
✓ dā, to give,	ādāya, having given. (i, iv).
✓ hā, to abandon,	vihāya, having abandoned. (i, iv).
✓ ñā, to know,	abhiññāya, having known. (i, iv).
✓ gah, to take,	gayha, having taken. (ii,).
✓ gam, to go,	gamma, having gone. (vi, 71 ; ii).
✓ vis, to enter,	pavissa, having entered. (vi, i).
✓ sad, to sit down,	nisajja, having sat. (vi, 71, 74).
✓ sad, to sit down,	nisīdiya, having sat. (i, vii, v). (See)
✓ kam, to tread,	akkamma, having trodden. (vi, 71 ; 33, 35).
✓ i, to go,	pecca, having gone, departed. = pa+i+tya. (21, i; 74, iv).
✓ i, to go,	abhisamecca, having comprehended, = abhi + sam+ā+i + tyā. (21, i).
✓ han, to strike,	āhacca, having struck, = ā + han + tyā, final n being dropped before initial t. (n, dropped before t).
✓ han,	upahacca, having vexed, = upa + han + tyā. (See last remark).
✓ han,	uhacca, having destroyed, = u + han + tyā. (See last remark).
✓ i, to go,	paṭicca, following upon, from, = paṭi+i+tyā.
✓ har, to take away,	āhacca, having reached, attained, = ā + har + tyā. (81).

This last should not be confounded with the gerund from ✓ han, given above.

Remarks.—(a) Sometimes the gerund having been formed by means of *ya*, the *ya* is dropped, the root alone remaining, as :

abhiññā, having known, = *abhiññāya*.

patisañkhā, having pondered, = *paṭisañkhāya*.

anupādā, not having clung, not clinging, = *anupādāya* (an + upa + ā + √ dā + ya).

(b) Some roots seem to take a compound gerundial suffix, made up of *ya* and *tvā*, and joined to the root by means of *i*, as :

ārūyhitvā (√ ruh), having ascended.

ogayhitvā (√ gāh = gah), having divided, = *ogayha*, *ogāhitvā*.

(c) There are some anomalous forms :

disvā, from √ dis, to see = having seen.

datthū = *disvā*.

anuvīcca, from √ vid, to know = having known, final *d* being dropped before *tya*.

pappuyya, from √ āp + pa = pāp, to obtain = *pāpayitvā*.

vineyya, from √ nī, having removed.

niccheyya, from √ nis = having ascertained.

In these last three examples the *y* has undergone reduplication.

atisitvā, from √ sar = Sanskrit *सृ* (?), having approached, having excelled.

(d) The student will have remarked that several forms are met with from the same root, as :

- √ dā, datvā, daditvā, daditvāna, dāya.
 √ kar, kariya, karitvā, katvā, katvāna, kātūna, kattūna.
 √ gah, gayha, gaṇhiya, gaṇhitvā.

Most roots can thus have several forms.

The Infinitive.

473. The Infinitive is generally formed by means of suffix *tuṃ*.

474. The suffixes *tave*, *tuye* and *tāye* are also met with, but seldom.

475. *Tuṃ*, like the suffix of the P. P. P. (450, *ff*) may be :

- (i) joined to the root or to the base by vowel *i* ;
- (ii) to the roots in *ā*, it is added directly ;
- (iii) roots ending in *i*, *ī*, change final *i*, *ī* to *e* ;
and roots in *u*, *ū*, change *u*, *ū* to *o* ;
- (iv) Initial *t* of *tuṃ* is assimilated to the last consonant of the root ; the last consonant may also be assimilated to *ta*,
- (v) *tuṃ* is also added to the Special Base.

EXAMPLES.

- | | |
|--------------------|---------------------------|
| √ pac, to cook, | pacituṃ, to cook. (i). |
| √ khād, to eat, | khādituṃ, to eat. (i). |
| √ thar, to spread, | tharituṃ, to spread. (i). |
| √ dā, to give, | dātuṃ. (ii). |
| √ ṭhā, to stand, | ṭhātuṃ (ii). |
| √ yā, to go, | yātuṃ. (ii). |
| √ ji, to conquer, | jetuṃ. (iii). |

√ nī, to lead,	netum. (iii).
√ su, to hear,	sotum. (iii).
√ labh, to obtain,	laddhum, to obtain. (iv, 63, <i>Remark</i>).
√ bhuḥ, to eat,	bhottum, to eat. (iii, iv, 59-a).
√ āp, to obtain + pa,	pattum, to obtain. (iv; 64, i).
√ gam, to go,	gantum, to go. (iv; 67).
√ i, to go,	etum, to go. (iii).
√ su, to hear,	suṇitum to hear. (v).
√ budh, to know,	bodhitum, to know. (i, iii).
√ budh, to know,	bujjhितum, to know. (i, v).
√ sī, to lie down,	setum, to lie down. (iii).
√ sī, to lie down,	sayitum. (v).
√ jā, to know,	jānitum, to know. (v).
√ chid, to cut,	chinditum, to cut. (v).
√ chid, to cut,	chettum, to cut. (iii, iv; 62—vi).

Tave, Tuye, Tāye.

476. These suffixes are Vedic and but seldom used in Pāli; *tave*, however, is more frequently met with than the other two.

√ nī, to lead,	nitave, to lead.
√ hā, to abandon,	vippahātave, to abandon, = vi + pa hā + tave.
√ nam, to bend,	unnametave, to ascend, rise, = ud + nam + e + tave.
√ dhā, to hold,	nidhetave, to hide, bury, = ni + base dhe (391) + tave.
√ mar, to die,	marituye, to die. Joined by vowel i.
√ gan, to count,	gaṇetuye, to count. Added to the base gaṇe.
√ dis, to see,	dakkhitāye, to see (404).

477. The student will have remarked that several forms for the same root are often met with.

Remarks.—(a) The Infinitive is used both *passively* and *actively*.

(b) The Dative of nouns in *āya* is often used with an infinitive sense.

(c) The Infinitive expresses purpose and may be translated by: “*for the purpose of, in order to.*”

(B).—*Derivative or Secondary Conjugation.*

478. The Derivative Conjugation includes: (1) the Passive; (2) the Causative; (3) the Denominative; (4) the Desiderative and, (5) the Intensive.

479. It is called *Derivative Conjugation* because the above named five kinds of verbs are derived from the simple root with a well definite modification of the sense of the root itself.

480. Except for the Causative, Derivative verbs are *not conjugated* in all the tenses and in all voices.

(1) THE PASSIVE.

481. The Passive Conjugation is formed by adding the suffix *ya* to the *root*.

482. The suffix *ya* having been added and the *Passive Base* obtained, the Personal Endings of either the Active Voice or of the Reflective Voice are added to the base.

483. *Ya* is affixed to the root in three ways:

- (i) Directly after roots ending in a vowel.
- (ii) To roots in a double consonant, *ya* is joined by means of *i*, this *i* being lengthened to *ī*. It is also joined by means of *i* when a root ends in a vowel that does not generally reduplicate (*ṣ*, *h* and *r*).

(iii) It may be added directly to roots ending in a consonant; in this case the *y* of *ya* becomes assimilated to the last consonant of the root according to the Rules of Assimilation. (70, ff.)

(iv) *Ya* is also added to the Special Base by means of *i*, lengthened.

EXAMPLES OF (i).

Remarks.—(a) When *ya* is added to roots ending in a vowel, the vowel of the root undergoes some change, especially vowels : *a*, *i* and *u*.

(b) Radical *ā* is changed to *i* before *ya*, and radical *i*, *u*, are lengthened to *ī*, *ū*.

<i>Root.</i>	<i>Passive Base.</i>
√ dā, to give,	dīya, to be given.
√ pā, drink,	pīya, to be drunk.
√ dhā, to hold,	dhīya, to be held.
√ ji, to conquer,	jīya, to be conquered.
√ ci, to heap,	cīya, to be heaped up.
√ ku, to sing,	kūya, to be sung.
√ su, to hear,	sūya, to be heard.

(c) Radical long *ī* and *ū* remain unaffected :

√ bhū, to become,	bhūya, to have become.
√ lū, to reap,	lūya, to be reaped.
√ nī, to lead,	nīya, to be lead.

(d) In some instances, the *long vowel* before *ya* is shortened, in which case the *y* is *doubled*.

<i>Root.</i>	<i>Passive Base.</i>
√ nī, to lead.	√ nīya, or niyya.
√ su, to hear,	√ sūya, or suyya.
√ dā, to hear,	√ dīya, or diyya.

484. To the above bases the Active or Reflective Personal Endings being added, we obtain, for instance from √ ji, to conquer, base jīya (or jīyya):

PRESENT.

<i>Singular.</i>	<i>Active.</i>	<i>Plural.</i>
1. jīyāmi, I am conquered,	jīyāma, we are conquered.	
2. jīyasi, thou art conquered,	jīyatha, you are conquered	
3. jīyati, he is conquered.	jīyanti, they are conquered.	

PRESENT.

<i>Singular.</i>	<i>Reflective.</i>	<i>Plural.</i>
1. jīye, I am conquered.	jīyāmhe, we are conquered.	
2. jīyase, thou art conquered,	jīyavhe, you are conquered	
3. jīyate, he is conquered,	jīyante, they are conquered.	

Optative, (1) jīyeyyam, jīyeyyāmi; (2) jīyetho, jīyeyyāsi; (3) jīyetha, jīyeyya, etc., etc.

Imperative; (1) jīye, jīyāmi; (2) jīyassu, jīyāhi; (3) jīyatam, jīyatv.

EXAMPLES OF (ii).

Root.	Passive Base.
√ pucch, to ask,	pucchIya, to be asked.
√ has, to laugh,	hasIya, to be laughed at.
√ vas, to live,	vasIya, to be lived upon.
√ kar, to make,	karIya, to be made.
√ sar, to remember,	sarIya, to be remembered.
√ mah, to honour,	mahIya, to be honoured.

EXAMPLES OF (iii).

√ labh, to obtain,	labbha, to be obtained. (70, 71).
√ pac, to cook,	pacca, to be cooked. (70, 71).
√ bhaṇ, to speak,	bhañña, to be spoken. (70, 71).
√ khād, to eat,	khajja, to be eaten. (70, 71, 34).
√ han, to kill,	hañña, to be killed. (70, 71).
√ bandh, to bind,	bajjha, to be bound. (70, 71, 74).

EXAMPLES OF (iv).

√ gam, to go,	gacchIya, to be gone to.
√ budh, to know,	bujjhIya, to be known.
√ is, to wish, desire,	icchIya, to be wished for.

485. Long *ī*, before *ya* of the Passive, is sometimes found shortened, as : *mahīyati* or *mahiyaṭi*, to be honoured.

486. It is usual to form the Passive of roots ending in a consonant preceded by long *ā*, by means of *ī*; *Ex.* √ *yāc*, to beg = *yācIyati*; √ *aj*, to drive + prefix *pa* = *pāj*, to drive = *pājIyati*, to be driven.

487. *Ya* may be added directly after some roots ending in a consonant without assimilation taking place and without the insertion of connecting vowel *ī*; as : √ *lup*, to cut, elide = *lupya + ti* = *lupyati*, to be elided, cut off; √ *gam*, to go = *gamyā + ti* = *gamyati*, to be gone to.

Remarks.—(a) We have already said that when the *i* before *ya* is shortened, initial *y* is reduplicated by way of compensation (483, d).

(b) *The Perfect, the Aorist, the Future and the Conditional* (which four tenses are called: General Tenses—see, 367), of the Reflective Voice, are often used in a passive sense.

488. The Passive may assume several forms from the same root:

✓ kar, to do, make, gives Passive: karīyati, kariyyati, kayirati (with metathesis), kayyati (with assimilation of *r*, 80).

✓ gam, to go, gives: gamīyati, gacchīyati, gamyati.

✓ gah, to take, gives: gayhati (metathesis); gheppati, quite an anomalous form.

✓ hā, to abandon: hāyati, hīyati.

489. *Anomalous forms of the Passive.*

✓ vah, to carry, Passive Base=vuyh: vuyhāmi, vuyhasi, vuyhati, vuyhe, vuyhase, vuyhate, etc.

✓ vas, to live, Passive Base=vuss: vussāmi, vussasi, vussati, etc.

✓ yaj, to sacrifice, Passive Base=ijj, to be sacrificed: ijjāmi, ijjasi, ijjati, etc.

✓ vac, to speak, Passive Base=ucc: uccāmi, uccasi, uccati, etc.

✓ vac, to speak, Passive Base=vucc: vuccāmi, vuccasi, vuccati, etc.

490. Final *s* of a root, which is not usually susceptible of reduplication, is, however, sometimes found reduplicated; as: ✓ dis, to see, becomes, dissati, to be seen, ✓ nas, to destroy=nassati, to be destroyed.

CAUSATIVE VERBS.

491. Causal or Causative verbs are formed by adding to the root the suffixes :

- (i) *aya*, which is often contracted to *e*.
- (ii) *āpaya*, which likewise may contract to *āpe*.

492. (i) The radical vowel of the root is *gunated* or *strengthened* before these suffixes, if followed by one consonant only.

(ii) It remains unchanged when it is followed by two consonants.

(iii) In some cases, radical *a* is not lengthened although followed by a single consonant.

(iv) Roots in *i*, *ī* and *u*, *ū* form their causal from the Special Base.

(v) Other verbs, too, may form the causal from the Special Base.

(vi) Some roots in *ā* take *āpe*, *āpaya*.

EXAMPLES.

<i>Root.</i>	<i>Causative Bases.</i>
√ pac, to cook,	pāce, pācaya, pācāpe, pācāpaya, to cause to cook. (i).
√ kar, to do,	kāre, kāraya, kārāpe, kārāpaya, to cause to do. (i).
√ gah, to take,	gāhe, gāhaya, gāhāpe, gāhāpaya, to cause to take. (i).
√ mar, to kill,	māre, māraya, mārāpe, mārāpaya, to cause to kill. (i).
√ sam, to be appeased,	same, samaya, samāpe, samāpaya, to cause to be appeased. (iii).

*Root.**Causative Bases.*

✓ gam, to go,	game, gamaya, ^a to cause to go, (iii): we find also; gāme.
✓ chid, to cut,	chede, chedaya, chedāpe, chedāpaya, to cause to cut. (i).
✓ bhuḥ, to eat,	bhoje, bhojaya, bhojāpe, bhojāpaya, to cause to eat. (i).
✓ rudh, to hinder,	rodhe, rodhaya, rodhāpe, rodhāpaya, to cause to hinder. (i).
✓ bhid, to break,	bhede, bhedaya, bhedāpe, bhedāpaya, to cause to break. (i).
✓ su, to hear,	sāve, sāvaya, sāvāpe, sāvāpaya, to cause to hear. (iv).
✓ bhū, to be,	bhāve, bhāvaya, etc. (iv).
✓ sī, to lie down,	sāye, sāvaya, sayāpe, sayāpaya, to cause to lie down. (iv, iii).
✓ nī, to lead,	nāyaya, nayāpe, nayāpaya, to cause to lead. (iv, iii).
✓ pucch, to ask,	pucchāpe, pucchāpaya, to cause to ask. (ii).
✓ dhā, to place, with prefix pi,	pidhāpe, pidhāpaya, to cause to shut. (vi). pidahāpe, pidahāpaya, to cause to shut. (v, ii).
✓ dā, to give	dāpe, dāpaya, to cause to give. (vi).
✓ ṭhā, to stand,	ṭhāpe, ṭhāpaya, to place (vi, with a shortened).

Double Causal.

493. There is a double causal formed by adding *āpāpe* to the root,

EXAMPLES.

Root.	Simple Causal.	Double Causal.
√ pac, to cook,	pāce, pācāpe, etc.,	pācāpāpe, pācāpāpaya.
√ chid, to cut,	chede, chedāpe, etc.,	chedāpāpe, chedāpāpaya.
√ bhuḡ, to eat,	bhoḡe, bhoḡāpe, etc.,	bhoḡāpāpe, bhoḡāpāpaya.

Remark.—The double causal may be translated by “to get to, or, to make to cause to.....” For instance: So purisaṁ dāsaṁ odanaṁ pācāpāpeti. “He causes the man to cause the slave to cook the food” or “He got the man to make the slave cook the food.”

Note, that the first accusative or object purisaṁ may be, and is often replaced by an *Instrumentive*.

494. The causative verbs are declined like the verbs in *i*, *ī*, of the 1st Conjugation, 3rd division (393, 385), and like the verbs of the 7th Conjugation (379).

EXAMPLES.

√ pac, to cook, *causative base*: pāce, pācaya, pācāpe, pācāpaya, to cause to cook.

PRESENT.

Singular.

1. pācemi, pācayāmi, pācāpemi, pācāpayāmi, I cause to cook.
2. pācesi, pācayasi, pācāpesi, pācāpayasi, thou causest to cook.
3. pāceti, pācayati, pācāpeti, pācāpayati, he causes to cook.

Plural.

1. pācema, pācayāma, pācāpema, pācāpayāma, we cause to cook.
2. pācetha, pācayatha, pācāpetha, pācāpayatha, you cause to cook.
3. pācenti, pācayanti, pācāpenti, pācāpayanti, they cause to cook.

*Optative.**Singular.*

1. pāceyyāmi, pācayeyyāmi, pācāpeyyāmi, pācāpayeyyāmi, I should cause, etc.
2. pāceyyāsi, pācayeyyāsi, pācāpeyyāsi, pācāpayeyyāsi, thou shouldst cause, etc.
3. pāceyya, pācayeyya, pācāpeyya, pācāpayeyya, he should cause, etc.

Plural.

1. pāceyyāma, pācayeyyāma, pācāpeyyāma, pācāpayeyyāma, we should cause, etc.
2. pāceyyātha, pācayeyyātha, pācāpeyyātha, pācāpayeyyātha, you should cause, etc.
3. pāceyyum, pācayeyyum, pācāpeyyum, pācāpayeyyum, they should cause, etc.

And so on for the other tenses.

Remarks.—(a) The bases in *e* and *pe* take the Sigmatic Aorist Endings (418, 419).

(b) The bases in *aya* take the other Endings (407, b). As, pācesim, pācesi, pācāpesim, pācayim, pācayi, pācāpayim, pācāpayi, etc.

Causal Passive.

495. The passive of a causal verb is formed by joining the suffix *ya* of the Passive to the Causative Base, by means of *i*, lengthened to *ī*, final vowel *e* of the Causative base having been dropped first. The Causal Passive may be translated by "*caused to....., made to do*" the action expressed by the root.

EXAMPLES.

Root.	Simple Verb.	Causal.	Causal Passive.
√ pac, to cook	pacati	pāceti	pācīyati, to be caused to cook.
√ bhuḥ, to eat	bhuñjati,	bhojeti	bhojīyati, to be caused to eat.
√ kar, to do	karoti	kāreti	kārīyati, to be caused to do.

Remark.—Connective vowel *i* may also be found short.

496. Some verbs, although in the Causative, have merely a transitive sense as :

√ car, to go, Causative *cāreti*, to cause to go=*to administer* (an estate).

√ bhū, to be, Causative *bhāveti*, to cause to be=*to cultivate, practice*.

497. Verbs of the 7th Conjugation form their causal by adding *āpe* or *āpaya* to the base, the final vowel of the base having first been dropped.

Root.	Base.
√ cur, to steal,	core.
√ kath, to tell,	kathe.
√ tim, to wet,	teme.

Simple Verb.

coreti, corayati,
katheti, kathayati,
temeti, temayati,

Causal.

corāpeti, corāpayati.
kathāpeti, kathāpayati.
temāpeti, temāpayati.

DENOMINATIVE VERBS.

498. So called because they are formed from a *noun-stem* by means of certain suffixes.

499. The meaning of the Denominative Verb is susceptible of several renderings in English, it generally expresses (a) "to act as, to be like, to wish to be like" that which is denoted by the noun; (b) "to wish for, to desire" that which is signified by the noun; (c) "to change or make into" that which is denoted by the noun; (d) "to use as or make use of" that which is expressed by the noun.

500. The suffixes used to form Denominative Verbal Stems are :

- (i) *āya, aya, e.*
- (ii) *īya, iya.*
- (iii) *a.*
- (iv) *āra, āla.* (These two rather rare).
- (v) *āpe.*

501. The base or stem having been obtained by means of the above suffixes, the Personal Endings of the tenses are added exactly as they are after other verbs.

EXAMPLES.

Noun-stem

pabbata, a mountain,
macchara, avarice,

Denominative Verbs.

pabbatāyati, to act like a mountain.
macchārayati, to be avaricious
(*lit.*, to act avariciously).

Noun-stem.

samudda, the ocean,
 nadī, river,
 arañña, forest,
 dhana, riches,
 putta, a son,
 patta, a bowl,
 cīvara, a monk's robe,
 dolā, a palankin,
 vīṇā, a lute,
 upakkama, diligence,
 plan,
 gaṇa, a following,
 samodhāna, connection
 sārājja, modesty, shyness,
 taṇhā, craving,
 mettā, love,
 karuṇa, mercy, pity,
 sukha, happiness,
 dukkha, misery,
 uṇha, heat,
 jaṭā, matted hair, tangled
 branches,
 pariyoṣāna, end,

Demonstrative Verbs.

sammuddāyati, to be or act like
 the ocean.
 nadīyati to do, act like a river.
 araṇṇīyati, to act (in town) as
 in the forest.
 dhanayati, dhanāyati, to desire
 riches.
 puttīyati, to desire, or, treat as
 a son.
 pattīyati, to wish for a bowl.
 cīvarīyati, to desire a robe.
 dolāyati, to desire a, or, wish
 for one's own palankin.
 vīṇāyati, to use the lute—to
 play on the lute.
 upakkamālati, to make dili-
 gence, to devise plans.
 gaṇayati, to wish for a follow-
 ing or disciples.
 samodhāneti, to connect, join.
 sārājjati, to be shy, nervous.
 taṇhāyati, taṇhīyati, to crave.
 mettāyati, to love.
 karuṇāyati, to pity.
 sukhāpeti, to make happy.
 dukkhāpeti, to make miserable
 uṇhāpeti, to heat, warm.
 vijaṭāyati, disentangle, comb
 out.
 pāriyoṣānati, to end, to cease.

502. Denominatives can also be formed from the stems of adjectives and adverbs ; as :

daḥha, firm, strong, daḥhayati, to make firm, strong.
 santam, being good, santarati, to act well, or handsomely.
 aṭṭa, afflicted, hurt, aṭṭayati, to hurt, afflict.

Remarks. (a) Suffixes *āra* and *āla* are simply modifications of *āya*.

(b) There is an uncommon way of forming Denominative Verbs from nouns: the 1st, 2nd or 3rd syllable of the noun is reduplicated and the suffix *īyisa* or *yisa* added to the word thus reduplicated ; the vowel *u* or *i* may or may not be inserted between the reduplication :*

Noun Stem.

Denominative Verb.

putta, a son,

pupputtīyisati, to wish to be (as) a son.

„ „

puttittīyisati, do do

kamalam, flower,

kakamalāyisati or kamamalāyisati or
 kamalalāyisati, to wish to be (as) a
 flower.

(c) The Causal and Passive of all Denominatives are formed in the usual manner.

Desiderative Verbs.

503. As its very name indicates, the Desiderative Conjugation expresses the wish or desire to do or be that which is denoted by the simple root.

504. The Desiderative is not extensively used in Pāli, however, it is frequent enough to warrant a careful perusal of the rules for its formation.

* *Niruttidīpanī.*

505. The suffix *sa* is the characteristic sign of this conjugation; another characteristic is the reduplication of the root according to the rules already given (372). The student ought first to look carefully over those rules.

EXAMPLES.

<i>Root.</i>	<i>Desid. Base.</i>	<i>Desiderative Verb.</i>
√ su, to hear,	sussusa,	sussusati, to desire to hear = listens. (33, 372—7c).
√ bhuḥ, to eat,	bubhukkha,	bubhukkhati, to wish to eat. (86; 372—5).
√ tij, to bear,	titikkha,	titikkhati, to endure, be patient. (86; 372—7b).
√ ghas, to eat,	jighaccha,	jighacchati, to desire to eat. (89; 372—7a).
√ pā, to drink,	pipāsa, pivāsa,	pivāsati, to desire to drink. (372—7a), (pivāsa, from the root.)
√ kit, to cure,	cikiccha,	cikicchati, to desire to cure, to treat. (88; 372—2).

506. It will be remarked that the initial *s* of *sa* is mostly assimilated.

507. The bases being obtained, the personal endings are added as usual.

Remark.—The causal and Passive are formed in the usual way.

Intensive Verbs.

508. The Intensive verbs, also called Frequentative Verbs, express the frequent repetition or the intensification of the action denoted by the simple root. The characteristic of the Intensive conjugation is the reduplication of the root according to the usual rules (372).

509. These verbs are not very frequent in Pāli.

EXAMPLES.

<i>Root.</i>	<i>Intensive Verb.</i>
√ l a p , to talk,	lālappati, lālapati, to lament.
√ k a m , to go,	caṅkamati, to walk to and fro.
√ g a m , to go,	jaṅgamati, to go up and down.
√ c a l , to move,	cañcalati, to move to fro, to tremble.

The personal endings are added as usual.

510. DEFECTIVE AND ANOMALOUS VERBS.

√ as, to be.

PRESENT SYSTEM.

Present.

<i>Singular.</i>	<i>Plural.</i>
1. asmi, I am.	asma, we are.
amhi, I am.	amha, we are.
2. asi, thou art.	attha, you are.
3. atthi, he is.	santi, they are.

Imperative.

1. asmi, let me be.	asma, let us be.
amhi, let me be.	amha, let us be.
2. ahi, be thou.	attha, be ye.
3. atthu, let him, her, it be.	santu, let them be.

Present Participle.

	<i>Active.</i>	<i>Reflective.</i>
<i>Masc.</i>	santo, being.	samāno, being.
<i>Fem.</i>	santi, being.	samānā, being.
<i>Neut.</i>	santam, being.	samānam, being.

Aorist.

1.	āsim, I was, I have been.	āsimhā, we were, we have been.
2.	āsi, thou wast, thou hast been.	āsitha, you were, you have been.
3.	āsi, he was, has been.	{ āsum, that, were, they have been. āsimsu,

Conditional.

1.	assam, if I were or should be.	assāma, if we were or should be.
2.	assa, if thou wert or should be.	assatha, if you were or should be.
3.	{ assa, siyā, if he were or should be.	{ assu, if they were or should be. siyum,

511. √ hū, to be.

(hū is a contracted form of root bhū).

Present System.

	<i>Present.</i>		<i>Imperfect.</i>	
	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	homi,	homa.	ahuva,	ahuvamha.
			ahuvam,	ahuvamhā.
2.	hosi,	hotha.	ahuvo,	ahuvattha.
3.	hoti,	honti.	ahuva, ahuvā,	ahuvu.

*Imperative.**Optative.*

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	homi,	homa.	heyyāmi,	heyyāma.
2.	hohi,	hotha.	heyyāsi,	heyyātha.
3.	hotu,	hontu.	heyya,	heyyum.

Present Participle.

Masc. honto. *Fem.* honti. *Neut.* hontam.

Aorist.

	<i>Singular.</i>	<i>Plural.</i>
1.	ahosiṃ, ahuṃ,	ahosiṃhā, ahumhā.
2.	ahosi,	ahosittha.
3.	ahosi, ahu,	ahesuṃ, ahuṃ.

The Future has already been given (436).

<i>Infinitive.</i>	<i>Gerund.</i>	<i>Fut. P. P.</i>
hotuṃ.	hutvā.	hotabbo.

512. √ kar, to do, make.

The present *Active* has already been given (403).

PRESENT SYSTEM.

*Present.**Reflective.*

	<i>Sing.</i>	<i>Plur.</i>
1.	kubbe,	kubbamhe, kurumhe.
2.	kubbase, kuruse,	kubbavhe, kuruvhe.
3.	kubbate, kurute, kubbati,	kubbante, kurunte,

*Optative.**Singular.*

<i>Active.</i>	<i>Reflective.</i>
1. kare, kareyya ;	kubbe, kubbeyya ; kayirā, kayirāmi.
2. kare, kareyyāsi ;	kubbe, kubbeyyāsi ; kayirā, kayirāsi.
3. kare, kareyya ;	kubbe, kayirā, kubbeyya ;

Plural.

1. kareyyāma ;	kubbeyyāma ;	kayirāma.
2. kareyyātha ;	kubbetha ;	kayirātha.
3. kareyyam ;	kubbeyyam ;	kayiram.

Imperfect.

<i>Active.</i>		<i>Reflective.</i>	
<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
1. akara, akaram,	akaramhā.	1. akarim,	akarāmhase.
2. akaro,	akarattha.	2. akarase,	akaravham.
3. akara,	akaru.	3. akarattha,	akaratthum.

The Aorist have been given (412).

Imperative.

	<i>Singular.</i>	<i>Active.</i>	<i>Plural.</i>
1.	karomi,		karoma.
2.	kuru, karohi,		karotha.
3.	karotu, kurutu,		karontu, kubbantu,

*Reflective.**Singular.**Plural.*

- | | |
|-------------|------------|
| 1. kubbe, | kubbāṃase. |
| 2. kurussu, | kuruvho. |
| 3. kurutaṃ, | kubbantaṃ. |

Future.

Besides the usual Future in *ssāmi* : *karissāmi*, *karissasi*, there is another form given in (436).

*Present Participle.**Active.**Reflective.*

- | | | |
|--------------|------------------|--|
| <i>Masc.</i> | karaṃ, karonto. | karamāno, kurumāno, karāno, kubbāno. |
| <i>Fem.</i> | karontī, | karamānā, kurumānā, karānā, kubbānā. |
| <i>Neut.</i> | karaṃ, karontaṃ, | karamānaṃ, kurumānaṃ, karānaṃ, kubbānaṃ. |

Future Pass. Part.

kattabbo, kātabbo, kāriyo, kayiro, kayyo, karaṇīyo.

Remark.—All the forms in *yira* are obtained through metathesis; in *kayyo* the *r* has been assimilated.

Present Passive Part.

karīyamāno, kariyyamāno, kayīramāno, kariyamāno.

Passive Base.

The Passive Base has several forms :

karīya, kariyya, kariya, kayira,

513.

√ dā, to give.

The Present Optative and Imperative have already been given (395).

The student will remark that some of the tenses are formed directly on the root: the Radical Aorist, the Sigmatic Aorist, the Future and the Conditional.

Radical Aorist.

	<i>Sing.</i>	<i>Plur.</i>
1.	adam̐,	adamhā.
2.	ado,	adattha.
3.	ada,	adamsu, adum̐.

Sigmatic Aorist.

	<i>Sing.</i>	<i>Plur.</i>
	adāsim̐,	adāsimhā.
	adāsi,	adāsitha.
	adāsi,	adāsum̐, adāsim̐-su.

*Future.*A.—(*From the base*).B.—(*From the root*).

	<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1.	dadissāmi̐,	dadissāma.	dassāmi̐,	dassāma.
2.	dadissasi,	dadissatha.	dassasi,	dassatha.
3.	dadissati,	dadissanti.	dassati,	dassanti.

Conditional.

	<i>Sing.</i>	<i>Plur.</i>
1.	adassam̐,	1. adassamhā.
2.	adasse,	2. adassatha.
3.	adassā,	3. adassamsu.

*Participles.**(Masculine).*

<i>Present.</i>	<i>P. P. P.</i>	<i>Act. P. P.</i>
dadam̐, dadanto,	dinno.	dinnavā,

Fut. P.
dadassam.
dadassanto.

Fut. P. P.
dātabbo.
dāyo.

Pres. Reflect. Part. dadamāno, dadamānā, dadamānam.

VERBAL PREFIXES.

514. The Prefixes or Propositions, called in Pāli: Upasagga (23, *Remark*), are prefixed to verbs and their derivatives; they have been, on that account, called Verbal Prefixes. They generally modify the meaning of the root, or intensify it, and sometimes totally alter it; in many cases, they add but little to the original sense of the root.

515. The usual rules of sandhi apply when these prefixes are placed before verbs. When a prefix is placed before a tense with the augment *a*, the augment must not change its position, but remain between the prefix and the root, as : agā + ati = accagā (74, i), and not : aatigā.

516. These prefixes are as follows :

Ā—to, at, towards, near to, until, as far as, away, all round.

√ k a ḍ ḍ h , to drag, draw, = āk a ḍ ḍ h a t i , to draw towards to drag away.

√ k i r , to pour, scatter = āk i r a t i , to scatter all over or around, to fill.

√ c i k k h , to show, tell = āc i k k h a t i , to point out, tell to (to communicate).

√ c h a d , to cover = a c c h ā d e t i , to cover over or all around, to put on clothes (33, 35).

Remark.—This prefix reverses the meaning of some roots :

√ d ā , to give, but ād a d ā t i , to take.

√ g a m , to go, base : 'gaccha = āg a c c h a t i , to come.

ati (before vowel=*acc*), *beyond, across, over, past, very much, very*; it expresses *excess*.

√ **k a m**, to step, go=*atikkamati* (33), to step over, to go across, go past, to escape, to overcome, to transgress, excel, to elapse.

√ **n i**, to lead=*atineti*, to lead over or across, to irrigate.

√ **c a r**, to act=*aticarati*, to act *beyond*, too much, in excess=*to transgress*.

adhi (before vowels=*ajjh*), *over, above, on, upon at, to, in, superior to, great*. It expresses sometimes *superiority*.

√ **v a s**, to live=*adhivasati*, to live in, to inhabit.

√ **g a m**, to go=*ajjhagamā*, he approached=*adhi+* augment *a+* *gamā* (Aorist).

√ **b h ā s**, to speak=*adhibāsati*, to speak to, to address.

anu, *after, along, according to, near to, behind, less than, in consequence of, like, gradually, beneath*.

√ **k a r**, to do=*anukaroti*, to do like, *viz.*, to imitate, to ape.

√ **k a m**, to go=*anukkamati*, to go along with, to follow.

√ **d h ā v**, to run=*anudhāvati*, to run after=*to pursue*.

√ **g a h**, to take=*anugaṇhati*, to take near, beneath=*to protect*.

√ **apa**, *off, away, from, away from, forth*: it also implies *detractio*n, *hurt, reverence*.

√ **c i**, to notice, observe=*apacāyati*, to honour, respect, *apaciti*, reverence.

√ **n i**, to lead=*apaneti*, to lead away, *viz.*, to take away, to remove.

√ **g a m**, to go,=*apagacchati*, to go away.

√ **m a n**, to think=*apamaññati*, to despise.

api, *on, over, unto, close upon*. This prefix is very seldom used; it is prefixed mostly to the roots: *dhā*, to put, set, lay, and *nah*, to bind, join. It is moreover found abbreviated to *pi* in most instances.

✓ *d h ā*, to put, set, lay=*pidahati*, to cover, close, shut. *Apidhanam, pidahanam, pidhānam*, covering, lid, cover.

✓ *n a h*, to bind, join=*pinayhati*, to bind on, join on.

abhi, *to, unto, towards, against, in the direction of*. It also expresses *excess, reverence, particularity*. (Before a vowel=*abbh*).

✓ *g a m*, to go=*abhigacchati*, to go towards, approach.

✓ *k a ṇ k h*, to desire, *abhikaṇkhati*=to desire particularly, to long for, yearn.

✓ *j a l*, to blaze=*abhijalati*, to blaze excessively, *viz.*, fiercely.

✓ *v a n d*, to salute=*abhivandati*, to salute reverentially.

ava, *down, off, away, back, aside, little, less*. Implies also: *disrespect, disregard*.

Remark—*ava*, is often contracted to *o*.

✓ *j ā*, to know=*avajānāti*, to despise.

✓ *h a r*, to take=*avaharati*, to take away. *Avahāro*, taking away.

✓ *k h i p*, to throw=*avakhipati*, to throw down.

✓ *l o k*, *luk*, to look=*oloketi*, to look down=*avaloketi*.

ud (=the *u* of native grammarians; for the assimilation of final *d* to the following consonants see 58, 60, 62, 65). Before *h*, sometimes final *d* is lost and the *u* lengthened.

Upwards, above, up, forth, out.

✓ *k h i p*, to throw=*ukkhipati*, to throw up, get rid of; *ukkhepanam*, excommunication.

√ c h i d , to cut=ucchindati, to cut off.

√ ṭ h ā , to stand=uṭṭhahati, uṭṭhāti, to stand up, rise.
Uṭṭhānam, rising.

√ h a r , to take=uddharati (96), to draw out. Ud-
dharanam, pulling out.

Remark—ud reverses the meaning of a few verbs :

√ p a t , to fall=uppatati, to leap up, spring up.

√ n a m , to bend=unnamati, to rise up, ascend.

upa, unto, to, towards, near, with, by the side of; as,
like, up to (opposed to apa), below, less.

√ k a d d h , to drag=upakaddhati, to drag or draw to-
wards, to draw below or down.

√ k a r , to do=upakaroti, to do (something) towards,
unto, viz., to help; upakāro, help, use; upakaranam,
instrument, lit., doing with.

√ k a m , to step, go=upakkamati, to attack, lit., to go
towards.

ni (sometimes lengthened to nī, and before a vowel=
nir) out, forth, down, into, downwards, in, under.

√ k a m , to go=nikkhamati, to go out, to depart.

√ d h ā , to place=nidahati or nidheti, to deposit, hide.

√ h a r , to take=nīharati, to take out.

√ h a n , to strike=nihanti, to strike down.

pa, onward, forward to, forth, fore, towards, with. It
expresses : beginning.

√ b h ā , to shine=pabhāti, to shine forth, to dawn.
Pabhā, radiance.

√ b h ū , to be=pabhavati, to begin to be, viz., to
spring up, originate.

√ j a l , to burn=pajjalati, to burn forth, to blaze.

pati, pati, against, back to, in reverse direction, back
again, in return; to, towards; near.

✓ **b h ā s**, to speak=paṭibhāsatī, to speak back, to reply.

✓ **k h i p**, to throw=paṭikkhipatī, to refuse. Paṭikkhepo, refusing.

✓ **k a m**, to step=paṭikkamatī, to step back, to retreat.

parā, away, back, opposed to, aside, beyond.

✓ **k a m**, to go=parakkamatī, to strive, put forth effort.

✓ **j i**, to conquer=parājetī, to overcome.

pari, around. all around, about, all about, all over.

Expresses completeness, etc.

✓ **c a r**, to walk=paricaratī, to walk around, viz., to serve, honour. Paricāro, attendance; paricca, having encircled (=pari + ✓ i + tya).

✓ **c h i d**, to cut=paricchindatī, to cut around=to limit, mark out.

✓ **d h ā v**, to run=paridhāvati, to run about.

✓ **j ā**, to know=parijānātī, to know perfectly, exactly.

vi, asunder, apart, away, without. Implies: separation, distinctness, dispersion.

✓ **c h i d**, to cut=vicchindatī, to cut or break asunder=to break off, interrupt.

✓ **j ā**, to know=vijānātī, to know distinctly, to discern; vijānam, knowing.

✓ **k i r**, to scatter=vikiratī, to scatter about, to spread. sam, with, along, together, fully, perfectly.

✓ **b h u j**, to eat=sambhuñjatī, to eat with.

✓ **v a s**, to live=samvasatī, to live together with, samvāso, living with.

Remark—It should be born in mind that two, and sometimes three, of the above prefixes may combine. The most common combinations are :

vyā, written byā (=vi + ā); vyākārotī, to explain (✓ kar); vyāpajjati, to fall away (✓ pad, to go).

ajjho (=adhi+o, o=ava), *ajjhottharati*, to overwhelm (√thar, to spread).

ajjhā (=adhi+ā), *ajjhāvasati*, to dwell in (√vas); *ajjhāseti*, to lie upon (√si).

anupa (=anu+pa), *anupakhādati*, to eat into (√khād), *anupabbajati*, to give up the world (√vaj, to go).

anupari (=anu+pari), *anuparidhāvati*, to run up and down (√dhāv); *anupariyāti* to go round and round (√yā).

anusam (=anu+sam), *anusaṅgīto*, chanted together, rehearsed; *anusañcarati*, to cross.

samud (=sam+ud), *samukkāmsati*, to exalt; *samucchin-dati*, to extirpate (√chid); *samudeti*, to remove (√i).

samudā (=sam+ud+ā), *samudācarati*, to address, practice (√car); *samudāhaṭo*, produced (√har); *samudāgamo*, beginning (√gam).

samupa (=sam+upa), *samupeti*, to approach (√i); *samupagacchati*, to approach.

samā (=sam+ā), *samāharati*, to gather (√har); *samāgamo*, assembly (√gam).

samabhi (=sam+abhi), *samabbhisiñcati*, to sprinkle (√siñc).

upasam (=upa+sam), *upasamharati*, to bring together (√har); *upasaṁvasati*, to take up one's abode in (√vas, to live).

Remark.—The student must be prepared to meet with some other combinations; the general meaning of a word can always be traced from the sense of the several combined prefixes.

517. It is important to note that the prefixes or prepositions are used, not only with verbs, but also with verbal derivatives, nouns and adjectives, as: *anutīre*, along the bank; *adhicittā*, high thought; *abhinīlo*, very black.

518. *pari* is often written: *pali* (72).

519. *pari*, *vi* and *sam* very often add merely an intensive force to the root.

520. After prefixes, *sam*, *upa*, *parā*, *pari*, and the word *pura*, in front, √ kar sometimes assumes the form : *khar*. Ex., *purakkharoti*, to put in front, to follow = *pura* + √ kar : *parikkhāro*, surrounding = *pari* + √ kar.

521. A few adverbs are used very much in the same way as the Verbal Prefixes, but their use is restricted to a few verbs only. They are.

āvi = *in full view, in sight, in view, manifestly, visibly*. It is prefixed to the verbs: *bhavati* (√ bhū) and *karoti* (√ kar) Ex., *āvibhavati*, to become manifest, visible, to appear, be evident ; *āvikaroti*, to make manifest, clear, evident ; to explain, show.

antara = *among, within, between*, used with √ d h ā, to put, place: Ex., *antaradhāyati*, to vanish, disappear, hide ; *antaradhāpeti*, to cause to vanish or disappear.

attham (*adv.* and *noun*) = *home, disappearance, disappearing, setting* ; used with verbs of *going* = to set, disappear (of moon, sun and stars). Mostly used with the verbs *gacchati* and *eti* (√ i), to go, Ex., *atthāṅgacchati*, to disappear, to set, *atthameti*, to set (of the sun).

pātu (before a vowel: *pātur*) = *forth to view, manifestly, evidently*, used with *bhavati* and *karoti*, Ex., *pātubhavati*, to become manifest, evident, clear, to appear, to arise ; *pātubhāvo*, appearance, manifestation ; *pātukaroti*, to manifest, make clear, evident ; to produce.

pura, *in front, forward, before*, used almost exclusively with *karoti* (cf. 520) Ex., *purakkharoti*, to put or place in front, to appoint or make a person (*one's*) leader, *and thence*: to follow, to revere.

alam—*fit, fit for*, used with verb *karoti* in the sense of decorating. Ex., *alamkaroti*, to adorn, embellish, decorate.

tiro—*out of sight; across, beyond*, prefixed to roots *k a r* and *d h ā*, in the sense of covering, hiding, etc., Ex., *tirodhāpeti*, to veil, to cover, put out of sight, *tirodhānam*, a covering, a veil; *tirokaroti*, to veil, to screen; *tirokaraṇī*, a screen, a veil.

522. Prefixes *du* and *su* are never used with verbs, (See Chapter on Adverbs), and prefix *a (an)*, is very seldom so used.

523. To finish this chapter on Verbs, we will now give the paradigm of a verb fully conjugated :

√ *p a c*, to cook.

PRESENT SYSTEM.

(stem *paca*).

Present.

I cook, etc.

<i>Active Voice.</i>		<i>Reflective Voice.</i>	
<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. <i>pacāmi</i> ,	<i>pacāma</i> .	1. <i>pace</i> ,	<i>pacāmhe</i> .
2. <i>pacasi</i> ,	<i>pacatha</i> .	2. <i>pacase</i>	<i>pacavhe</i> .
3. <i>pacati</i> ,	<i>pacanti</i> .	3. <i>pacate</i>	<i>pacare</i> , <i>pacante</i> .

Imperfect.

I cooked, etc.

1. <i>apaca</i> ,	<i>apacamhā</i> .	1. <i>apaciṃ</i> ,	<i>apacāmhase</i> .
<i>apacāṃ</i> ,	<i>apacamha</i> .		<i>apacamhase</i> .
2. <i>apaco</i> ,	<i>apacattha</i> .	2. <i>apacase</i> ,	<i>apacavhaṃ</i> .
3. <i>apaca</i> ,	<i>apacu</i> ,	3. <i>apacattha</i> ,	<i>apacatthum</i> .

Imperative.

Let me cook, etc.

- | | | | |
|------------|----------------|-------------|-----------|
| 1. pacāmi, | pacāma. | 1. pace, | pacamāse. |
| 2. pacāhi, | paca, pacatha. | 2. pacassu, | pacavho. |
| 3. pacatu, | pacantu. | 3. pacatam, | pacantam. |

Optative.

I should, would, could, can, etc., cook.

- | | | | |
|---------------|-------------|--------------|-------------|
| 1. paceyyāmi, | paceyyāma. | 1. paceyyam, | paceyyāmhe. |
| pace, | | | |
| 2. paceyyāsi, | paceyyātha. | 2. pacetho, | paceyyavho. |
| pace, | | | |
| 3. paceyya, | paceyyum. | 3. pacetha, | paceram. |
| pace, | | | |

Present Participle.

<i>Mas.</i>	pacam,	pacamāno.
	pacanto,	pacāno.
<i>Fem.</i>	pacatī,	pacamānā.
	pacantī,	pacānā.
<i>Neut.</i>	pacam,	pacāmānam.
	pacantam,	pacānam.

AORIST SYSTEM.

(Stem : pac).

Aorist.

I cooked, or, I have cooked, etc.

- | | | | |
|------------|------------|-------------|-----------|
| 1. apacim, | apacimhā. | 1. apaca, | apacimhe. |
| 2. apaci, | apacittha. | 2. apacise, | apacivham |
| 3. apaci, | apacum. | 3. apacā, | apacum. |
| apaci, | apacimsu. | apacū, | apacimsu. |

Remark.—The augment *a* may be left out.

PERFECT SYSTEM.

(Stem : papac).

Perfect.

I cooked, etc.

1. papaca	papacimha.	1. papaci,	papacimhe.
2. papace,	papacittha.	2. papacittho,	papacivho.
3. papaca,	papacu.	3. papacittha,	papacire.

Perfect Participle, Active.

Having cooked.

	<i>Act.</i>	<i>Refl.</i>
<i>Mas.</i>	pacitavā, pacitavanto, pacitāvī,	pacitavā. pacitavanto. pacitāvī.
<i>Fem.</i>	pacitavati, pacitavantī, pacitāvinī,	pacitavati. pacitavantī. pacitāvinī.
<i>Neut.</i>	pacitavaṃ, pacitavantaṃ, pacitāvi,	pacitavaṃ. pacitavantaṃ. pacitāvi.

Remark.—The Perfect Participle is the same for the Reflective as for the Active Voice. (For formation, see 465).

FUTURE SYSTEM.

(Stem : pacissa).

Future.

I shall cook, etc.

1. pacissāmi,	pacissāma.	1. pacissaṃ,	pacissāmhe.
2. pacissasi,	pacissatha.	2. pacissase,	pacissavhe.
3. pacissati,	pacissanti.	3. pacissate,	pacissante.

Conditional.

If I could cook, etc.

1. apacissam, apacissamhā. 1. apacissam, apacissāmhase
 2. apacisse, apacissatha. 2. apacissase, apacissavhe.
 3. apacissā, apacissamsu. 3. apacissatha, apacissimsu.

Future Participle.

<i>Mas.</i>	pacissam, pacissanto,	pacissamāno. pacissāno.
<i>Fem.</i>	pacissati, pacissantī,	pacissamānā. pacissānā.
<i>Neut.</i>	pacissam, pacissantam.	pacissamānam. pacissānam.

Infinitive: pacitum.*Gerund*: pacitvā, pacitvāna, pacitūna, paciya.*Fut. P. P.*: pacitabba, pacanīya.*P. P. P.*: pacita.524. Paradigm of *√ cur*, to steal.

Base : coraya or core.

Active.

PRESENT SYSTEM.

First form.	Second form.
(base, coraya).	(base, core).

Present.

1. corayāmi,	corayāma.	1. coremi,	corema.
2. corayasi,	corayatha.	2. coresi,	coretha.
3. corayati,	corayanti.	3. coreti,	corenti.

*Imperfect.**(from base naya only).*

1. acoraya.	1. acorayamhā.
acorayam.	acorayamha.
2. acorayo.	2. acorayattha.
3. acoraya.	3. acorayu.

Imperative.

1. corayāmi,	corayāma.	1. coremi,	corema.
2. corayāhi,	corayatha.	2. corehi,	coretha.
3. corayatu,	corayantu.	3. coretu,	corentu.

Optative.

1. corayeyyāmi,	corayeyyāma.	1. coreyyāmi,	coreyyāma.
2. corayeyyāsi,	corayeyyātha.	2. coreyyāsi,	coreyyātha.
3. corayeyya,	corayeyyum.	3. coreyya,	coreyyum.
coraye.			

Present Participle.

<i>Masc.</i>	corayam,	corayanto.	corento.
<i>Fem.</i>	corayati,	corayanti.	corenti.
<i>Neut.</i>	corayam,	corayantam.	corentam.

AORIST SYSTEM.

Aorist.

1. corayim,	corayimhā.	1. coresim,	coresimhā.
	corayimha.		coresimha.
2. corayi,	corayittha.	2. coresi,	coresittha.
3. corayi,	corayum.	3. coresi,	coresum.
	corayimsu,		coresimsu,

PERFECT SYSTEM.

(The Perfect Tense of these verbs is not generally met with but it would be : *cucora, cucore, cucorimha, etc.*)

Perfect Participle Active.

<i>Mas.</i>	corayitavā,	coritavā,
	corayitavanto,	coritavanto.
	corayitāvi,	coritāvi.
<i>Fem.</i>	corayitavati,	coritavati.
	corayitavanti,	coritavanti.
	corayitāvinī,	coritāvinī.
<i>Neut.</i>	corayitavam,	coritavam.
	corayitavantam,	coritavantam.
	corayitāvi,	coritāvi.

FUTURE SYSTEM.

Future.

1. corayissāmi,	corayissāma.	1. coressāmi,	coressāma.
2. corayissasi,	corayissatha.	2. coressasi,	coressatha.
3. corayissati,	corayissanti.	3. coressati,	corressanti.

Conditional.

1. acorayissam,	1. acorayissamhā.
2. acorayisse,	2. acorayissatha.
3. acorayissā,	3. acorayissamsu.

FUTURE PARTICIPLE.

Active.

<i>Masc.</i>	corayissam, corayissanto,	coressam. coressanto.
<i>Fem.</i>	corayissati, corayissantī,	coressati. coressantī.
<i>Neut.</i>	corayissam, corayissantam,	coressam. coressantam.

Reflective.

<i>Masc.</i>	corayamāno, corayāno.
<i>Fem.</i>	corayamānā, corayānā.
<i>Neut.</i>	corayamānam, corayānam.
<i>Infinitive.</i>	corayitum, coretum.
<i>Gerund.</i>	corayitvā, coretvā.
<i>P. P. F.</i>	corayitabbo, coretabbo.
<i>P. P. P.</i>	corito, coritā, coritam.

525. The Reflective Voice presents no difficulty ; it is generally formed on the base in *aya* :

*Reflective.**Present.**Imperfect.*

<i>Sing.</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Plur.</i>
1. coraye,	corayāmhe.	1. acorayam,	acorayāmhave.
2. corayase,	corayavhe.	2. acorayase,	acorayavham.
3. corayate,	corayante.	3. acorayattha,	acorayatthum.

Passive Voice.

526. The Passive Voice is formed in the usual way by joining *ya* to the base by means of vowel *i* lengthened to *ī*, the final vowel of the base being dropped before *ī*.

EXAMPLE.

*Present.**Singular.*

1. corIyāmi, I am robbed.
2. corIyasi, thou art robbed.
3. corIyati, he is robbed.

Plural.

1. corIyāma, we are robbed.
2. corIyatha, you are robbed.
3. corIyanti, they are robbed.

And so on for the other tenses.

527. The Causal and the Denominative Verbs are conjugated exactly like *coreti*.

528. The following paradigm will familiarize the student with the changes which take place in the principal forms of the Verb.

Root.	Special Base.	Active.	Reflective	Passive.	Causal.	Causal Passive.
√pac, to cook	paca,	pacati	pacate	paccate, paccati.	{ pāceti, pācāpeti pācayati, pācāpayati	pāciyati.
√dā, to give	dadā	dadāti	dadate	dīyate, dīyati.	{ dāpeti, dāpāpeti nāyayati, nayāpeti	pācāpiyati. dāpiyati.
√nī, to lead	ne, naya	neti, nayati	nayate	nīyate, nīyati. niyyati.	{ nāyayati, nayāpeti nayāpayati	nayāpiyati.
√han, to kill	hana	hanati, hanti	hanate	haññate, haññati.	{ haneti, hanāpeti hanayati, hanāpayati	hanāpiyati. hanapiyati.
√khād, to eat	khāda	khādati	khādte	khajjate, khajjati.	{ khādeti, khādayati khādāpeti, khādāpayati	khādapiyati. khādāpiyati.
√lū, to cut	lunā	lunāti	lunate	lūyate, lūyati.	{ lāveti, lāvayati bhāveti, bhāvayati	lāviyati. bhāviyati.
√bhū, to be	bhava	bhavati	bhavate	bhūyate, bhūyati,	{ bhāvāpeti, bhāvāpayati labhethi, labhayati	
√labh, to get	labha	labhati	labhate	labbhate, labbhati	{ labhāpeti, labhāpayati sāvati, savāpeti	labhāpiyati. sāviyati.
√śru, to hear	śruṇā	śruṇāti	śruṇate	sūyate, sūyati.		

CHAPTER XI.

INDECLINABLES.

529. Under the term "indeclinables" are included all these words which are incapable of any grammatical declension, that is: *Adverbs, Prefixes, Prepositions, Conjunctions* and *Interjections*

Adverbs.

530. Adverbs may be divided into three groups :

- (i) Derivative Adverbs, formed by means of suffixes.
- (ii) Case-form Adverbs.
- (iii) Pure Adverbs.

531. (i) *Derivative Adverbs.*

(a) These are formed by the addition to pronominal stems, and to the stems of nouns and adjectives, of certain suffixes.

(b) Under this head come the "*Adverbial Derivatives from numerals*" given in (279ff), and the "*Pronominal Derivatives*" given in (336ff). The student ought now to read again these two classes of Adverbs.

(c) The suffix *to* (346), is also added to prepositions, nouns and adjectives, to form a very large class of adverbs; *to* is an ablative suffix (120) and therefore the adverbs formed with it have an ablative sense.

- (i) from prepositions: *abhitto*, near; *parato*, further.
- (ii) from nouns: *dakkhinato*, southerly, on the south; *pācīnato*, easterly, on the east; *pitthito*, from the surface, from the back, etc., *pārato*, from the further shore; *orato*, from the near shore.
- (iii) from adjectives: *sabbato*, everywhere.

- (d) suffixes *tra* and *tha* (346), showing place, are also used with adjectives: *aññatha* or *aññatra*, elsewhere; *sabbatha*, everywhere; *ubhayattha*, in both places.
- (e) Suffix *dā* (345), is likewise used with adjectives and numerals: *ekadā*, once; *sadā*=*sabbadā*, at all times, always.
- (f) *dhi* is used like *dhā* (281, 283): *sabbadhi*, everywhere.
- (g) Suffixes *so* and *sā* (122, c, d) likewise form adverbs: *bahuso*, in a great degree; *atthaso*, according to the sense: *balasā*, forcibly.
- (h) *Iti*, (347) is extensively used as the particle of quotation; it is often abbreviated to *ti*. (See *Syntax*).

532. (ii) Case-form-Adverbs.

- (a) Some cases of pronouns, nouns and adjectives are used *adverbially*.
- (b) *Accusative Case*. This case is very much used adverbially: *kiṃ*, why; *taṃ* there; *idaṃ*, here; *yaṃ*, because, since; from pronouns.
- (c) From nouns: *divasaṃ*, during the day; *rattiṃ*, at night; *raho*, in secret; *saccaṃ*, truly; *atthaṃ*, for the purpose of.
- (d) From adjectives: *ciraṃ*, a long time; *khippaṃ*, quickly; *maṇḍaṃ*, stupidly.
- (e) Some adverbs of obscure origin may be classed as the *accusative case* of nouns or adjectives long obsolete; such are: *mitho*, *mithu*, one another, mutually; *araṃ*, presently; *sajju*, immediately; *tunhī*, silently; *alaṃ*, enough; *sāyaṃ*, in the evening; *isaṃ*, a little, somewhat; *jātu*, surely, certainly; *bahi*, outside,

The Instrumentive. This case also is much used adverbially.

From pronouns : *tena*, therefore ; *yena*, because.

From nouns : *divasena*, in a day ; *māsenā*, in a month ; *divā*, by day ; *sahāsā*, suddenly.

From adjectives : *cirena*, long ; *dakkhiṇena*, to the south ; *uttarena*, to the north ; *antarena*, within.

The Dative Case ; the adverbial use of the Dative is restricted. *atthāya*, for the sake of, for the purpose of ; *cirāya*, for a long time ; *hitāya*, for the benefit.

The Ablative Case, is used frequently in an adverbial sense ; especially so is the case with *pronouns*.

kasmā, why ? *yasmā*, because ; *tasmā*, therefore ; *pacchā*, behind, after ; *ārā*, afar off ; *hetthā*, below.

The Genitive Case is seldom used adverbially ; from *pronouns* we have : *kissa*, why ? from *adjectives* : *cirassa*, long ; from *nouns* : *hetu*, causally.

The Locative is very often used adverbially ; as : *bāhire*, outside ; *dūre*, far ; *avidūre*, not far ; *samāpe*, *santike*, near ; *rahasi*, privately, in secret ; *bhuvī*, on earth, on the earth.

(iii) *Pure Adverbs.*

By these are understood the adverbs which are not obtained by derivation and which are not case-forms ; such are :

kira, *kila*, they say, we are told that ; *hi*, certainly, indeed ; *khalu*, indeed ; *tu*, now, indeed ; *atha*, *atho*, and, also, then ; etc, etc.

na, expressing simple negation ; *mā*, expressing prohibition ; *mā* is often used with the Aorist. *Nanu*, used in

asking questions to which an affirmative answer is expected. *Nu*, used in asking simple questions; *no*, not; *nūna*, surely, perhaps; *nānā*, variously.

The particle *kva*, where?

The above particles are called *nipātā* by the grammarians; they number about two hundred.

Verbal Prefixes have already been treated of (514).

Inseparable Prefixes.

(a) *a*, and before a vowel *an*, not, without, free from. *abhaya*, free from fear; *abāla*, not foolish; *apassanto*, not seeing; *analoketvā*, without looking.

(b) *du*, and before a vowel *dur*, bad, ill, hard, difficult; as: *dubbanno* (33, *remark*), ugly, ill-favoured; *dubbinīto*, ill-conducted; *duddamo*, difficult to tame; *duggo*, difficult to pass; *dujjano*, a bad man; *dukkaro*, difficult to perform; *dujjīvam*, a hard life.

(c) *su*, has the contrary meaning of *du*: good, well, easy, it implies excess, facility, excellence: *subhāsito*, well spoken; *subahu*, very much; *sudanto*, well tamed; *sukaro*, easy to perform; *sulabho*, easy to be obtained.

Remark.—After *du*, the initial consonant is generally reduplicated; reduplication seldom takes place after *su*.

(d) *sa*, which is used instead of *sam* (516), expresses the ideas of "possession, similarity; with, and; like; including." *sabhāriya*, with (his) wife; *salaṇṇa*, having shame, ashamed; *sabhoga*, wealthy; *savihārī*, living with; *sadevaka*, including the world of gods;

Remark.—The particle *sa* is the opposite of particle *a*, *an*.

Prepositions.

533. It has been seen that Verbal prefixes are properly prepositions and are used with nouns as well as verbs.

534. Many adverbs are used with a prepositional force along with nouns. Those of class (ii), Case-form-adverbs, are seldom used as prepositions, except perhaps those in *to*.

535. Prepositions, or words used prepositionally may govern any case, except the *Nominative and Vocative*.

536. Most of the Verbal Prefixes require the noun to be in one case or other.

537. The cases mostly used with prepositions or prepositional Adverbs are: the *genitive*, the *instrumentive* and the *accusative*.

But only a few are used *separately from* the noun they govern.

For examples see "Syntax of Substantives."

Conjunctions

538. Indeclinables distinctly conjunctive are very few. The principal are:

- (a) Copulative: *ca*, and, also, but, even. It is *never* used as the first word in a sentence; *atha*, and, then, now; *atho*, and, also, then.
- (b) Disjunctive: *vā*, (never at the beginning of a sentence) or; *udā*, or; *udā vā*, or; *vā...vā* either ... or; *yadi vā*, whether; *yadi vāyadi vā*, whether.....or; *atha vā*, or else, rather; *na vā*, or not; *tathā pi*, nevertheless.

(c) Conditional: *yadi*, *sace*, if; *ce* (never at the beginning of a sentence) if; *yadi evaṁ*, *yajj' evaṁ*, if so.

(d) Causal: *hi*, for, because; certainly.

Interjections.

Ahaha, alas! oh! aho! oh! ah! *aho vata*, oh! ah!
are, sirrah! I say! here! *dhi*, *dhī*, shame! fie! woe!
bho, friend! sir! I say! *bhane*, I say! to be sure! *maññe*,
 why! *he*, oh! *sādhu*, well! very well! very good!

General remark.—The use of some particles will be given in the chapter on Syntax.

CHAPTER XII.

COMPOUNDS.

539. Declinable stems are frequently joined to one another to form *Compounds*. In the older language, compounds are simple and rarely consist of more than two or three stems; but the later the language is, the longer and the more involved they become.

540. Compounds may also have an *indeclinable* as the first member; there are even a few compounds made up entirely of indeclinables.

Remark.—The Case-endings of the first member or members of a compound are generally dropped, only in a few instances are they preserved.

541. There are six kinds of Compound Words:

- (i) *Dvanda*—Copulative or Aggregative Compounds.
- (ii) *Tappurisa*—Dependent Determinate Compounds.

- (iii) **Kammadhāraya**—Descriptive Determinate Compounds.
- (iv) **Digu**—Numeral Determinate Compounds.
- (v) **Abyayibhāva**—Adverbial Compounds.
- (iv) **Bahubbhi**—Relative or Attributive Compounds.

Remark.—Native grammarians distribute the above into four classes by making Nos. iii and iv subdivisions of No. ii, Tappurisa ; but this classification, through lack of sufficient distinctness, confuses the student unnecessarily. We shall therefore follow the above division (541).

DVANDA.

(*Copulative or Aggregative Compounds.*)

542. The members of these compounds are co-ordinate syntically, in their uncompounded state, each member would be connected with the other by means of the conjunction *ca*, and.

543. Dvanda Compounds are of two kinds.

- (i) The compound is a *plural* and takes the gender and declension of its last member.
- (ii) The compound takes the form of a *neuter singular* and, whatever the number of its members, becomes a *collective*. This is the case generally with the names of : *birds, parts of the body, persons of different sexes, countries, trees, herbs, the cardinal points, domestic animals, things that form an antithesis*, etc., etc.

Remarks.—The following rules are given as to the order of the members of dvanda compounds :

- (a) words in *i* and *u* are placed first ;
- (b) shorter words are placed before longer ones ;

(c) *ī* and *ū* (long), are generally shortened in the middle of the compound;

(d) sometimes a feminine noun, in the middle of the compound, takes the masculine form (candimasuriyā) sometimes, or remains unchanged (jarāmarañam).

EXAMPLES OF (i)

Samaṇā ca brāhmaṇā ca=samaṇabrāhmaṇā, samaṇas and brahmins.

Devā ca manussā ca=devamanussā, gods and men.

Devānañ ca manussānañ ca=devamanussānaṃ, of gods and men.

Candimā ca suriyo ca=candimasuriyā, the sun and the moon.

Aggi ca dhūmo ca=aggidhūmā, fire and smoke.

Dhammo ca attho ca=dhammatthā, the spirit and the word.

Sāriputte ca Moggallāne ca=Sariputtamoggallāne, in Sariputta and in Moggallāna.

EXAMPLES OF (ii).

Note that the compounds which come under No. (ii), sometimes assume the form of the plural like those of No. (i).

Mukhaṇāsikaṃ=mukhañ ca nāsikā ca, the mouth and the nose.

Chavimaṃsalohitaṃ=chavi ca maṃsañ ca lohitañ ca, the skin, flesh and blood.

Jarāmarañam=jarā ca marañañ ca, old age and death.

Hatthapādaṃ or hatthapādā=hatthā ca pādā ca, the hands and feet.

Hatthiassaṃ=hatthino ca assā ca, elephants and horses.

Kusalākusalam *or* kusalākusalā=kusalam akusalañ ca, good and evil.

Vajjimallam *or* vajjimallā=Vajji ca Mallā ca, the Vajjians and the Mallians.

544. The compounds which take the plural form are called: *Itaritara*, because the members of the compound are considered separately; those that take the neuter singular form: *samāhāra*, because the several members are considered collectively; those that take either the plural *or* the neuter, are called: *Vikappasamāhāra*.

TAPPURISA.

(*Dependent Determinate Compounds.*)

545. In these compounds the first member is a substantive in any case but the Nominative and the Vocative, *qualifying, explaining or determining* the last member.

Remarks.—(a) The Case-ending of the first member is elided;

(b) In a few cases, the Case-ending is *not* elided; these compounds are called: *Alutta Tappurisa*.

(c) The *ā* of such words as: *rājā*, *mātā*, *pitā*, *bhātā*, etc., is shortened in the first member.

(d) Generally, a tappurisa follows the gender of the last member.

(i) tappurisa with *accusative case*.

(*Dutiya Tappurisa*).

Araññagato=araññaṃ gato, gone to the forest.

Sukhappatto=sukhaṃ patto, attained happiness.

Saccavādi=saccaṃ vādi, speaking the truth.

Kumbhakāro=kumbhaṃ kāro, a pot maker=a potter.

Pattagāho = pattam gāho, receiving a bowl.

Atthakāmo = attham kāmo, wishing the welfare of.

(ii) tappurisa with *instrumentive case*.

(*Tatīyā Tappurisa*).

Buddhabhāsito = Buddhena bhāsito, spoken by the Buddha.

Viññugarahito = viññūhi garahito, censured by the wise.

Sukāhaṭam = sukehi āhaṭam, brought by parrots.

Jaccandho = jātiyā andho, blind by (= *from*) birth.

Urago = urena go, going on the breast = a snake.

Pādapo = pādena po, drinking with the foot (root) = a tree.

Remark.—In some tappurisa compounds, a word, necessary to express properly the full meaning, is altogether elided.

Gulodano = gulena *samsattho* odano = rice mixed with molasses.

Assaratho = assena *yutto* ratho = a carriage yoked with horses = a horse-carriage.

Asikalaho = asinā kalaho, a combat with swords.

(iii) tappurisa with *dative case*.

(*Catutthī Tappurisa*).

Remark.—In these compounds, the last member designates the object *destined for* or *attributed to* that which is expressed by the first member.

Kathinadussam = kathinassa dussam, cloth for the kathina robe, (the kathina robe is a robe woven within a single day as a meritorious act, on a fixed day, each year.)

Saṅghabhattam = saṅghassa bhattam, rice (prepared) for the clergy.

Buddhadeyyam = Buddhassa deyyam, worthy to be offered to the Buddha.

Rājāraham = rañño araham, worthy of (*lit.*, to) the king.

(b) Compounds formed by adding *kāmo* "desirous of", to an infinitive are considered to be tappurisas in the Dative relation * as:

Kathetukāmo = kathetum kāmo, desirous to speak.

Sotukāmo = sotum kāmo, desirous to hear.

Gantukāmo = gantum kāmo, desirous to go.

(iv) tappurisa with *ablative case*.

(*Pañcamī Tappurisa*).

Remark—These express: *fear of, separation or going away from, freedom from, etc.*,

Nagaraniggato = nagaramhā niggato, gone out from town.

Rukkhatpato = rukkhasmā patito, fallen from the tree.

Sāsanacuto = sāsanamhā cuto, fallen away from religion.

Corabbhito = corā bhīto, afraid of the thief.

Pāpabhīruko = pāpato bhīruko, fearing sin.

Pāpajigucchī = pāpato jigucchī, loathing evil.

Bandhanamokkho = bandhanasmā mokkho, freedom from bonds or fetters.

Lokaggo = lokato aggo, greater than the world.

Mātūjo = mātito jo, born from a mother.

* *Niruttiḍḍipani* ; *Saddanīti*.

(v) tappurisa with *genitive case*.

(*Chatthi Tappurisa*)

Remarks.—(a) Tappurisas in the Genitive relation are by far the most common.

(b) Final *ī* and *ū* of the first member are as a rule shortened to *i* and *u* respectively.

(c) The word: *ratti*, night, takes the form *rattani* at the end of a tappurisa.

Rājaputto=rañño putto, the king's son, a prince.

Dhaññarāsi=dhaññānam rāsi, a heap of grains.

Naditīram=nadiyā tīram, the river-bank. (from *nadi*).

Bhikkhunisaṅgho=bhikkhunīnam sangho, the assembly of the nuns (from *bhikkhuni*).

Naruttamo=narānam uttamo, the greatest of men.

(vi) tappurisa with *locative case*.

(*sattamī tappurisa*).

Araññavāso=araññe vāso, living in the forest.

Dānajjhāsayo=dāne ajjhāsayo, inclined to alms-giving.

Dhammarato=dhamme rato, delighting in the Law.

Vanacaro=vane caro, walking in the woods.

Thalaṭṭho=thale ṭho, standing on firm ground.

Pabbataṭṭho=pabbatasmiṃ ṭho, standing on a mountain.

Anomalous Tappurisa.

(a) Sometimes the *first* member of a Tappurisa is placed *last*:

Rājahamso=hamśānam rājā, the swan-king, but also: hamśarājā.

Alutta Tappurisa.

(b) In these the Case-endings are *not* dropped :

Pabhaṅkaro = pabhaṁ karo, making light = the sun.

Vessantaro = vessaṁ taro, crossing over to the merchants (a king's name).

Parassapadaṁ = parassa padaṁ, word for another = Active Voice.

Attanopadaṁ = attano padaṁ, word for one's self = Reflective Voice.

Kutojo = kuto jo, sprung whence ?

Antevāsiko = ante vāsiko, a pupil within = a resident pupil.

Urasilomo = urasi (*loc.*) lomo, having hair on the breast = hairy-breasted.

The student will remark that the case of the first member may be any case but the Nominative and Vocative.

546. (iii) KAMMADHĀRAYA.

(*Descriptive Determinate compounds*)

Remarks.—(a) In Kammadhāraya Compounds, the adjective: *mahanta* assumes the form: *mahā*, and, if the consonant which follows is reduplicated, the form: *maha*.

(b) The word: *santa*, good, being, takes the form: *sa* (Sans. *sat*).

(c) The word: *puma*, a male, rejects its final *a*.

(d) When the two members of a Kammadhāraya are feminine, the first one assumes the form of the masculine.

- (e) The Prefix *na*, not, is replaced by *a* before a consonant, and by *an* before a vowel.
- (f) Prefix *ku*, meaning bad, little, may become *ka* before a consonant, and *kad* before a vowel.
- (g) In their uncompounded state, the two members of a Kammadhāraya are in the *same case*.
- (i) The Kammadhāraya Compound (which is also called: *Missakatappurisa*) is divided into *nine classes*:
- (1). *Vivesanapubbapada Kammadhāraya*, in which the determining or qualifying word is placed *first*, as:
- Mahāpuriso = mahanto puriso, a great man.
 Mahānadī = mahantī nadī, a large river.
 Mahabbhayaṃ = mahantaṃ bhayaṃ, great fear.
 Aparapuriso = aparo puriso, the other man.
 Kaṇhasappo = kaṇho sappo, a black snake.
 Nīluppalaṃ = nīlaṃ uppalaṃ, a blue lotus.
- (2). *Vivesananaparapada*, or *Vivesanuttarapada-Kammadhāraya*; in this, the *second* member determines the first.
- Naraseṭṭho = naro seṭṭho, the oldest man.
 Purisuttamo = puriso uttamo, the greatest man.
 Buddhaghosācariyo = Buddhaghoso ācariyo, the teacher Buddhaghosa.
 Sāriputtathero = Sāriputto thero, the Elder Sāriputta.
- (3) *Vivesanobhayapada-Kammadhāraya*, the two members of which are determinate,

Remark.—A word, as for instance, *so*, *he*, is generally understood between the two members of these compounds.

Sītuṇhaṃ = sītaṃ (tañ ca) uṇhaṃ, heat and cold.

Khañjakhujjo = khañjo (ca so) khujjo, (he is) lame (and) hump-back.

Andhabadhiro = andho (ca so) badhiro, (he is) blind (and) deaf.

Katākataṃ = kataṃ (ca taṃ) akataṃ, (what is) done (and) not done.

- (4). *Sambhāvanāpubbapada-Kammadhāraya*; in which the *first* member indicates the origin of the second term, or the relation in which the *second* term stands to the first. In these compounds such words as: *iti*, namely, thus, called; *evaṃ*, thus, called; *saṅkhāto*, called, named; *huvā*, being, are generally understood, in order to bring out the full meaning of the compound.

Hetupaccayo = hetu (huvā) paccayo, the term (*middle term*) being, or considered as, the cause = the term which is the cause or condition.

Aniccasaññā = anicca iti saññā, the idea, namely: Impermanence.

Hīnasamato = hīno huvā samato, equal in being low, unworthy.

Dhammabuddhi = dhammo iti buddhi, knowledge (arising from) the Law.

Attadiṭṭhi = attā iti diṭṭhi, the (false) doctrine of personal identity.

- (5). *Upamā-* or *Upamānuttarapada-Kammadhāraya*, in these compounds, analogy is expressed between the two terms. The word: *viya*, like, is understood between the two members

Buddhādicco = ādicco viya Buddhō, the sun-like-Buddha.

Munisīho = sīho viya muni, lion-like-sage, lion-sage.

So:

Munipuṅgavo, sage-bull.

Buddhanāgo, Buddha-elephant.

Saddhammaraṃsi = raṃsi viya saddhammo, Light-like-Good Law, the Light of the Good Law.

Remark.—The words: *ādicca*, sun; *sīha*, lion; *puṅgava*, *uṇḍha* bull; *nāga*, elephant, are frequently used as in the above examples, to denote: superiority, greatness, excellence, eminence, so that Buddhādicco may be translated: the eminent Buddha; munisīho, the great sage; munipuṅgavo, the eminent sage, etc., etc.

- (6). *Avadhāranapubbapada-Kammadhāraya*, in which the *first* member specifies a general term. Native grammarians, in resolving these compounds, insert the word: *eva*, just, even (*but which in these examples cannot be translated into English*), between the two terms of the compounds. In English, these compounds must be translated as if they were in the *Genitive relation*.

Guṇadhaṇaṃ = guṇo eva dhaṇaṃ, wealth of virtues.

Sīladhaṇaṃ = sīlaṃ eva dhaṇaṃ, treasure of morality or of piety.

Paññāsatthaṃ = paññā eva satthaṃ, the sword of wisdom.

Paññāpajjoto = paññā eva pajjoto, the lamp of wisdom.

Avijjāmalaṃ = avijjā eva ma'laṃ, the stain of ignorance.

- (7). *Kunipūtapubbapada-Kammadhāraya*, the first member of which is : *ku*, (see, *g*).

Kuputto=*ku* + *putto*, a bad son.

Kudāsā=*ku* + *dāsā*, bad slaves.

Kadannaṃ=*kad* + *annaṃ*, bad food.

Kāpuriso=*kā* + *puriso*, a bad man.

Kadariyo=*kad* + *ariyo*, badly noble = not noble = ignoble = miserly, stingy.

Kālavaṇṇaṃ=*kā* + *lavaṇṇaṃ*, a little salt.

- (8). *Nanipūtapubbapada-Kammadhāraya*, (see *f*).

Anariyo=*na* + *ariyo*, ignoble.

AnIti=*na* + *Iti*, free from calamity = secure.

Anūmi=*na* + *ūmi*, not having waves, waveless.

Anatikkamma = *na* + *atikkamma* (*gerd.*), not transgressing or trespassing.

Anatthakāmo=*na* + *atthakāmo*, not wishing for the welfare of.

- (9). *Pādiṭṭhapubbapada-Kammadhāraya*, in which the first member is *pā*, *pa*, or any other prefix.

Pāvacaṇṇaṃ = *pā* + *vacanaṃ*, the excellent word = Buddha's word.

(Native grammarians take *pā* to be the abbreviation of the word : *paṇṇattho*=excellent).

Pamukho=*pa* + *mukho* (having the face towards), facing, in front of, chief.

Vikappo=*vi* + *kappo* (thought, inclination), option.

Atidevo=*ati* + *devā*, Supreme deva or God.

(Note that *devā* becomes : *devo*).

Abhidhammo = abhi + dhammo, (Law, doctrine), = transcending Doctrine = Methaphysics.

Uddhammo = ud + dhammo, wrong or false doctrines.

Ubbinayo = ud + vinayo (Discipline for the monks) = wrong Discipline.

Sugandho = su + gandho, good smell = fragrance.

Dukkataṃ = du + kataṃ, a bad, sinful act.

547. NOUNS IN APPOSITION.

Nouns in Apposition are considered to be Kammadhāraya Compounds :

Vinayapiṭakaṃ, the Vinaya-Basket (a part of the Buddhist Scriptures).

Aṅgajanapadaṃ, the Province of Bengal.

Magadharaṭṭhaṃ, the Kingdom of Magadhā.

Citto gahapati, Citta, the householder.

Sakko devarājā, Sakka, the Lord of gods.

Remark.—Sometimes the last member of a Kammadhāraya, being *feminine*, assumes the masculine form. As:

Dīghajāṅgho = dīghā + jaṅghā (*feminine*), long-legged.

548. (iv) DIGU.

(Numeral Compounds.)

There are two kinds of Digu :

- (i) *Samāhāra-Digu*, which being considered as *collective*, takes the form of the *neuter singular* in *m*.
- (ii) *Asamāhāra-Digu*, when the Digu does not express a whole, but the objects indicated by the last member are considered *individually*, the compound, as a rule, takes the form of the plural.

Remarks.—(a) Some words, when last member of a Digu, change their final vowel to *a*, if it be any other than *a*.

(b) The stems only of the numerals are used as first members.

(i) Samāhāra-Digu.

Tilokaṃ, the three worlds (collectively).

Tiratanāṃ, the Three Jewels (do.)

Catusaccaṃ, the four Truths (do.)

Sattāhaṃ=satta + ahaṃ (day), seven days=a week.

Pañcasikkhāpadaṃ, the five Precepts (collectively).

Dvirattaṃ=dvi+ratti, two nights (remark *a*).

Pañcagavaṃ=pañca + gavo, (remark *a*).

Tivaṅgulaṃ=ti+v (inserted, 28) aṅguli, three fingers.

Navasataṃ, nine hundred.

Catusahassaṃ, four thousand.

(ii) Asamāhāra-Digu.

Tibhavā, the three states of existence.

Catudisā, the four-quarters.

Pañcindriyāni, the five senses=pañca + indriyāni.

Sakaṭasatāni=sakaṭa + satāni, one hundred carts.

Catusatāni, four hundred.

Dvisatasahassāni, two hundred thousand, (dvi sata saḥassāni).

549. (v) ADVERBIAL COMPOUNDS.

(Abyayibhāva).

Remarks (a).—These compounds have for first member an indeclinable (529 ff.).

- (b) The Abyayibhāva generally assumes the form of the accusative singular in *m*, and is indeclinable.
- (c) If the final vowel of the last member is *ā* long, *ā* is replaced by *am*; other long vowels (except *ā*), are shortened.

(i)

Upagaṅgam = upa + gaṅgāyam (*loc.*), near the Ganges.

Upanagaram = upa + nagaram, (*loc.*), near the town.

Upagu = upa + gunnam (*plural*), close to the cows.

Anuratham = anu + rathe, behind the chariot.

Yāvajivam = yāva + jivā (*abl.*), as long as life lasts.

Antopāsādam = anto + pāsādassa, within the palace.

Anuvassam = anu + vassam, year after year = every year.

Anugharam = house after house = in every house.

Yathābalam = yathā + balena, according to (one's) power.

Pativātam = pati + vātam (*acc.*), against the wind.

Tiropabbatam, pabbatassa tiro, across the mountain.

Uparipabbatam = pabbatassa + upari, upon the mountain.

Paṭisotam = sotassa + paṭilomam, against the stream.

Adhogaṅgam = gaṅgāya + adho, below the Ganges.

Upavadhu = upa + vadhū, near (his) wife.

Adhikumārī = adhi + kumārī, the young girl.

(ii)

Sometimes, however, the case-ending is retained. The cases thus retained being mostly the *Ablative* and the *Locative*. But in most cases, the neuter

form is also met with for the same compound. The Ablative termination may be retained when the indeclinable is : pari, apa, ā, bahi, yāva, etc.

Yāvajivā *or* yāvajivam—as long as life lasts.

Apapabbatā *or* Apababbatam—away from the mountain.

Bahigāmā *or* bahigāmam—outside the village.

Ābhavaggā *or* ābhavaggam—to the highest state of existence.

Purāruṇā *or* purāruṇam (=aruṇamhā pure), before daylight.

Pacchābhattā, *or* pacchābhattam, after meal.

Tiropabbatā *or* tiropabbate (*loc.*) *or* tiropabbatam, beyond, on the other side of, the mountain.

Anto-avīcimhi (*loc.*), in hell.

Anutīre, along the bank.

Antaravīthiyam (*loc.*) in the street.

Bahisāṇiyam (*loc.*), outside the curtain.

550. (vi) RELATIVE OR ATTRIBUTIVE COMPOUNDS.

(*Bahubbīhi*).

Remarks (a).—A Bahubbīhi Compound, when resolved into its component parts, requires the addition of such relative pronouns as : “ he, who that, which”, etc., to express its full meaning; a Bahubbīhi is therefore used *relatively*, that is, as an adjective, and consequently, the final member assumes the forms of the three genders, according to the gender of the noun which it qualifies. A Bahubbīhi is equal to a relative clause.

(b) All the Compounds explained above (*Dvanda*, *Tappurisa*, *Kammadhāraya*, *Digu*, *Abya-yibhāva*), become, *if used as adjectives*, Bahubbīhi Compounds.

(c) Bahubbīhi being adjectives qualifying nouns, must agree in gender, number and case with the noun which they qualify.

(d) It follows from (c) that a Bahubbīhi, may be in any case relation but the *Vocative*.

The following are the different kinds of Bahubbīhi :

- (1). *Pathamā-Bahubbīhi*, Relative in the Nominative Case.

Chinnahattho puriso = hand-cut-man = a man whose hands have been cut off :

Here, *chinnahattho*, is the Bahubbīhi qualifying the noun *puriso*.

Lohitamakkhitam mukham = lohiteṇa makkhitam mukham, the mouth besmeared with blood ; lohitaṁ makkhitam is the Bahubbīhi.

Susajjitam puram, a well-decorated city ; susajjitam is the Bahubbīhi.

- (2). *Dutiyā-Bahubbīhi*, Relative in the Accusative Case; that is, the Bahubbīhi give to the word which it determines or qualifies, the sense of the *Accusative relation*.

Āgatasamaṇo saṅghārāmo = imaṁ saṅghārāmaṁ samaṇo āgato, this monastery the priest came to = the monastery into which the priest came ; Āgatasamaṇo = Bahubbīhi.

Ārūḷhanaro rukkho = so naro imaṁ rukkhaṁ ārūḷho, the tree into which the man climbed. Ārūḷhanaro = Bahubbīhi.

- (3). *Tatiyā-Bahubbīhi*, Relative in the Instrumentive Case, in which the Bahubbīhi gives to the word it determines the sense of the *Instrumentive relation*.

Jitindriyo samaṇo=yena jītāni indriyāni so samaṇo, the samaṇa by whom the senses have been conquered. Jitindrio=Bahubbīhi.

Vijitamāro Bhagavā=so Bhagavā yena Māro vijito, the Blessed One by whom Māra was vanquished=the Blessed One who vanquished Māra. Vijitamāro=Bahubbīhi.

- (4). *Catutthī-Bahubbīhi*, Relative in the Dative relation, that is, in which the Bahubbīhi gives to the word it determines the sense of the *dative relation*.

Dinnasuṅko puriso=yassa suṅko cinno so, he to whom tax is given. Dinnasuṅko=Bahubbīhi.

Upanītabhojano samaṇo=so samaṇo yassa bhojanam upanītam, the priest to whom food is given. Upanītabhojano=Bahubbīhi.

- (5). *Pañcamī-Bahubbīhi*, Relative in the Ablative Case, in which the compound gives to the word determined the sense of the *Ablative relation*.

Niggatajano gāmo=asmā gāmasmā janā niggatā, that village from which the people have departed=an abandoned village. Niggatajano=Bahubbīhi.

Apagatakāḷakam vattham=idam vattham yasmā kāḷakā apagatā, the cloth from which (the) black spots have *departed*=a cloth free from black spots. Apagatakāḷakam=Bahubbīhi.

- (6). *Chatthī-Bahubbīhi*, Relative in the Genitive Case, in which the compound gives to the word it determines the sense of the *genitive relation*.

Chinnahattho puriso=so puriso yassa hattho chinno, the man whose hands are cut off. Chinnahattho=Bahubbīhi.

Visuddhasīlo jano=so jano yassa sīlam visuddham, that person whose conduct is pure=a moral person. Visuddhasīlo=Bahubbīhi.

- (7). *Sattamī-Bahubbīhi*, Relative in the Locative Case, that is, in which the Bahubbīhi gives to the determined word the sense of the *Locative Case*.

Sampannasasso janapado=yasmiṃ janapade sassāni sampannāni, a district in which the crops are abundant = a fertile district. Sampannasasso=Bahubbīhi.

Bahujano gāmo=yasmiṃ gāme bahū janā honti, a village in which are many persons=a populous village. Bahujano=Bahubbīhi.

- (e) The word determined by the Bahubbīhi Compound is as often understood as expressed; for example:

Dinnasuṅko (4)=he who receives taxes=a tax-collector.

Jitindriyo (3)=he who has subdued his senses.

Lohitamakkhito (1)=besmeared with blood.

Sattahaparinibbuto=dead since a week.

Somanasso=joyful (*lit.*, he to whom joy has arisen).

Chinnahattho (6)=he whose hands have been cut off.

Māsajāto=a month old (*lit.*, he who is born since one month).

Vijitamāro (3)=he who has conquered Māra=the Buddha.

- (f) In some Bahubbīhi, the *determining* word may be placed either first or last without changing the meaning:

Hatthachinno or chinnahattho.

Jātamāso or māsajāto.

- (g) Feminine nouns ending in *ī ū* as well as stems ending in *tu* (= *tā*, see, 163, words declined like *satthā*,) generally take the suffix *ka*, when they are the last member of a Bahubbīhi; *possession* is then implied :

Bahukattuko deso = a place in which there are many artisans.

Bahukumārikam kulam = a family in which there are many girls.

Bahunadiko janapado = a district with many rivers.

Note that long ī is shortened before ka; the same remarks applies to long ū.

- (h) When a feminine noun is the last member of a Bahubbīhi, it takes the masculine form *if determining a masculine noun*, and the first member, *if also feminine*, drops the sign of the feminine :

dīghā jaṅghā, a long leg; *dīghajaṅghā itthī*, a long-legged woman; but: *dīghajaṅgho puriso*, a long-legged man.

- (i) The adjective: *mahā*, may be used as the first member of a Bahubbīhi: *mahāpañño*, of great wisdom, very wise.

- (j) Sometimes *ā* is added to the words: *ghanu*, a bow, *dhammā*, the Law, and a few others, when last members of a Bahubbīhi:

Gandivadhanu = *gandhivadhanvā* (27, ii), Arjuna, he who has a strong bow.

Paccakkhadhammā, but also *paccakkhadhammo* = to whom the Doctrine is apparent.

551. The student will have remarked that all the examples given above of Bahubbīhi, are *Digu*, *Tappurisa*, *Kammadhāraya*, *Dvanda* and *Abyayibhāva*, used relatively. To make the matter clearer, however, a few examples are here given.

Dvanda used relatively.

Nahātānulitto, bathed and anointed.

Kusalākusalāni kammāni, good and bad actions.

Tappurisa used relatively.

Buddhabhāsito dhammo=the Doctrine spoken by the Buddha=Buddhena bhāsito dhammo.

Sotukāmo jano=a person desirous to hear=one desirous to hear.

Nagaraniggato=one or he who has gone out of town.

Kammadhāraya used relatively.

Guṇadhano=rich in virtues.

Sugandho=fragrant.

Khañjakhuḷlo puriso=a lame and hump-backed man.

Digu used relatively.

Dvimūlo rukkho=a two rooted-tree.

Pañcasatāni sakatāni=five hundred carts.

Sahassaramsi=the thousand-rayed=the sun.

Abyayibhāva used relatively.

Saphala=saha phala=fruitful (lit., having fruits)

Savāhano Māro=Mara with his *monture*.

Niraparādhō Bodhisatto=the faultless Bodhisatta.

UPAPADA COMPOUNDS. *

552. When the second member of a Dutiyā-Tappurisa Compound, is a Kita noun or Primary derivative, (see chapter xiii-*Primary and Secondary Derivation*), and

the first member a noun in the *Accusative relation*, the compound is called Upapada. Such a compound may therefore be called indifferently : *upapada* or *upapada-tappurisa*, or simply : *tappurisa**.

EXAMPLES.

Atthakāmo = atthaṃ kāmo, wishing for the welfare of, (kāmo is a *kita* derivative).

Kumbhakāro = kumbhaṃ kāro, a pot maker = a potter, (kāro is a *kita* derivative). *So* :

Pattagāho = pattaṃ gāho, receiver of the bowl.

Rathakāro = rathaṃ kāro = carriage maker = cartwright.

Brahmacārī = brahmaṃ cārī, one who leads the higher life.

Dhammaññū = dhammaṃ ñū, he who knows the Law.

ANOMALOUS COMPOUNDS.

553. A few compounds are found which are quite anomalous in their formation, that is, they are made up of words not usually compounded together. These compounds must probably be considered as of very early formation, and be reckoned amongst the oldest in the language. We give a few examples :

Vitatho = vi + tathā, false, unreal.

Yathātatho = yathā + tathā, real, true, as it really is.

Itihā (= *itī*, thus + *ha*-lengthened to *ā*) = thus indeed = introduction, legendary lore, legend.

Itihāsa (= *itī*, thus + *ha*, indeed + *āsa*, was) = thus indeed it was = *itihā*.

ItihItihā (= itihā + itihā) = itihā, itihāsa.

Itivuttaṃ (= *iti*, thus + *vuttaṃ*, P. P. P. of vatti, to say) = thus it was said. Name of a book of the Buddhist Scriptures.

Itivuttaka (= itih + vuttaṃ + ka—suffix) = itivutta.

Aññamaññaṃ (= aññaṃ + aññaṃ), one another.

Paramparo (= paraṃ + para) = successive.

Ahamahamikā (= *aham*, I + *aham* + *ika*—suffix), egoism, arrogance, the conceit of superiority (*lit.*, connected with : I).

COMPLEX COMPOUNDS.

554. Compounds, as above explained, may themselves become either the first or the last member of another compound, or two compounds may be brought together to form a new one, and this new one again may become a member of another compound, and so on to almost any length, thus forming compounds within compounds. These compounds are mostly used *relatively*, that is, they are Bahubhīhi. The student ought to bear in mind that, *the older* the language is, the fewer are these complex compounds, and the later the language, the more numerous do they become; it therefore follows that long compounds are a sign of decay and, to a certain extent, a test, as to the relative age of a text.

EXAMPLES.

Varaṇarukkhamūle, *at the foot of the varaṇa tree*, is a tappurisa compound in the genitive relation, and is resolved as follows :

varaṇarukkassa mūle; varaṇarukkassa is itself a kammadhāraya compound = varaṇa eva rukkha. It is therefore a tappurisa compound, the first member of which is a kammadhāraya compound.

Marañabhayatajjito, *terrified by the fear of death*, a bahubbīhi qualifying a noun understood, and is a tappurisa in the instrumentive relation : marañabhayena tajjito ; marañabhaya is itself a tappurisa in the Ablative : marañā bhaya.

Sihalaṭṭhakathāparivattanaṃ, *the translation of the Singhalese Commentaries*, is first : a tappurisa compound = Sihalaṭṭhakathāya parivattanaṃ, 2nd, another tappurisa : Sihalāya aṭṭhakathā = the Commentaries of Ceylon = the Singhalese Commentaries.

Aparimitakālasaṅcitapuññabalanibbattāya, *produced by the power accumulated during an immense (period of) time*, the whole is a bahubbīhi feminine in the Instrumentive. We resolve it shortly :

Aparimitakālasaṅcitapuññabala, a tappurisa determining nibbattāya ;

Aparimitakālasaṅcita, a kammadhāraya determining-bala ;

Aparimitakālasaṅcita, a kammadhāraya determining puñña.

Aparimitakāla, a kammadhāraya determining saṅcita ; lastly aparimita is a Kammadhāraya = a + parimita. In its uncompounded state, it would run as follows : aparimite kāle saṅcitassa puññassa balena nibbattāya.

Remark.—The student should follow the above method in resolving compounds.

CHANGES OF CERTAIN WORDS IN COMPOUNDS.

555. Some words, when compounded, change their final vowel ; when last members of a bahubbīhi, they, of course, assume the endings of the three genders, according to the gender of the noun they determine. The most common are here given :

Go-a cow, bullock, becomes *gu*, *gavo* or *gavam* : pañcagu, bartered with five cows (pañcahi gohi kīto) ; rājagavo, the king's bullock (rañño go) ; dāragavam, wife and cow (dāro ca go) ; dasagavam, ten cows.

Bhūmi—place, state, stage, degree, storey, becomes *bhūma*: jātibhūmaṃ, birth-place (jātiyā'bhūmi); dvibhūmaṃ, two stages (dvi bhūmiyo); dvibhūmo, two-storeyed. *Ka*, is sometimes superadded, as: dvibhūmakō=dvibhūmo.

Nadī—a river, is changed to *nada*: pañcanadaṃ, five rivers; pañcanado, having five rivers.

Aṅguli—finger, becomes *aṅgula* (see, 458, a).

Ratti—night, is changed to *ratta* (see, 458, a); here are a few more examples: dīgharattaṃ for a long time (*lit.*, long nights=dīghā rattiyo); ahorattaṃ, Oh! the night! (aho ratti); addharatto: midnight (rattiyā addham=the middle of the night).

Akkhi—the eye, changes to *akkha*: visālakkho, large-eyed (visālāni akkhini yassa honti); virūpakkho, having horrible eyes, name of the Chief of the Nāgas (Virūpāni akkhini yassa—to whom (are) horrible eyes); sahasak-kho, the thousand-eyed—a name of Sakka (akkhini sahas-sāni yassa); parokkham, invisible, *lit.*, “beyond the eye” (akkhinaṃ tirobhāgo).

Sakhā—(masc).—friend, companion, becomes *sakho*: vāyusakho, the brize's friend=fire (vāyuno sakhā so); sabbasakho, the friend of all (sabbesaṃ sakhā).

Attā—self, one's self becomes *atta*: pahitatto, resolute, whose mind is bent upon=*lit.*, directed towards (pahito pesito attā yena, by whom the mind is directed upon); t̥hitatto, of firm mind (t̥hito attā assa, whose mind is firm).

Pumā=male, a man, becomes *pum*, and final *m* is assimilated to the following consonant according to the usual rules: pulliṅgaṃ, the male sex: manhood, the masculine gender (pum+liṅgaṃ, characteristic, sign); pumkokilo, a male cuckoo (pum+kokilo).

Saha—with, is abbreviated to *sa*, which is placed at the beginning of compounds see *ka* is sometimes superadded: sapicuka, of cotton, with cotton as—sapicukaṃ maṇḍalikam, a ball of cotton=cotton ball;

sadevako, with the deva worlds; saha is used in the same sense: sahodaka, with water, containing water (saha udaka).

Santa—good, being, is also abbreviated to *sa* (see, 546, b): sappurisa, a good man; sajjano, well-born, virtuous (sa + jana, a person).

Samāna—same, similar, equal, is likewise shortened to *sa*: sajāti or sajātika, of the same species, of the same class (samānajāti); sajanapado, of, or belonging to, the same district (samānanajanapado); sanāmo, of the same name (samāno nāmo); sanābhi, of the same navel=uterine.

Mahanta—becomes *mahā* (see, 546, a).

Jāyā—wife, takes the forms *jāni*, *jam*, *tudam*,* *jayam*, before the word pati, lord, husband: jāyāpati, jayampati, jānipati, jampati, tudampati=husband and wife.

VERBAL COMPOUNDS.

556. Many nouns and adjectives are compounded with *√k a r*, to do and *√b h ū*, to be, or with their derivatives, very much in the manner of Verbal Prefixes.

557. The noun or adjective stems thus used change final *a*, or final *i* to *ī*.

EXAMPLES.

daḥha, hard, firm,	daḥhīkaroti, to make firm.
	daḥhīkaraṇam, making firm, strengthening.
bahula, abundant,	bahulīkaroti, to increase, to enlarge.
	bahulīkaraṇam, increasing.
	bahulīkato, increased.
bhasma, ashes,	bhasmībhavati, to be reduced to ashes.
	bhasmībhūto, reduced to ashes.

* The *Niruttiḍḍipani* has the following interesting note on the word *tudam*: "Yathā ca Sakkaṭaganthesu 'dāro ca pati ca dampati' ti." And lower down: "Tattha 'tu' saddo padapūraṇamatte yujjati." (p. 186).

CHAPTER XIII.

DERIVATION.

558. We have now come to a most important part of the grammar: the formation of nouns and adjectives, otherwise called Derivation.

559. In Pāli, almost every declinable stem can be traced back to a primary element called: Root.

560. A root is a primitive element of the language, incapable of any grammatical analysis, and expressing an abstract idea. It is common in European languages to express the idea contained in the root by means of the Infinitive, for instance, √g a m, *to go*; but it must be borne in mind that the root is *not* an Infinitive, nor indeed a verb or a noun, but simply a primary element expressing a vague, indefinite idea. This indefinite idea is developed out of the root and is made to ramify into a diversity of meanings, both abstract and concrete, by means of suffixes.

561. The roots of the Pāli language, with slight variations in form easily recognizable to the trained eye, are common with those of Sanskrit and consequently with many of the roots of the Indo-European languages.

562. Every true root is monosyllabic, as: *nas*, to perish; *bhā*, to shine; *ruh*, to grow; *pac*, to cook. Roots which have more than one syllable are the result of (a) the union of a Verbal Prefix with the root itself, both having become inseparable in the expression of a particular idea; for instance: *√saṅgam*, to fight, = *saṃ* + *√g a m*, *lit*, to come together, to close in upon; and (b) of reduplication (372 ff), as *√j ā g a r*, to be wakeful, from *√g a r* (Sansk. *√gr*), to awake.

563. There are two great divisions of Derivation:

- (i) *Kita* (kṛt), or Primary.
- (ii) *Taddhita*, or Secondary.

564. Primary Derivatives are formed from the *root* itself; Secondary Derivatives from the Primary Derivatives.

565. Native grammarians recognise a third derivation, which they call: *unādi* (un + ādi), from the suffix *un* by which a few words are derived. But the *unādi* derivation is very arbitrary, and the connection between the *noun* and the *root* is not clear, either in meaning or in form. These *unādi* derivatives are included in the *Kita-Derivation*; *unādi* suffixes are therefore included in the *Kita-Suffixes* and will be distinguished by a asteric (*).

566. We shall therefore, in the present chapter, treat of Primary and Secondary Derivation. A few hints only will be given on the *unādi* Derivation.

567. When Suffixes, both *primary* (*kita*) and *secondary* (*taddhita*) are added to roots, nouns or adjectives *guṇa* (103ff.) frequently takes place; that is, *a* may be lengthened to *ā*, and *i* and *u* be respectively changed to *e* and *o*.

568. Whenever *guṇa* takes place by the addition of a suffix, native grammarians put an *indicatory sign* before or after the suffix to show that *guṇa* is to take place; this *indicatory* sign is generally the letter *ṇ* and sometimes the letter *r*. For instance: √ c u r, to steal + suffix *ṇa* = *cora*, a thief. Here, the true suffix is *a*, the letter *ṇ* being simply *indicatory* that *guṇa* change must take place; again, √ k a r, to do + *ṇa* = *kāra*, a doer. But √ k a r + suffix *a* = *kara*, a doer; in this last example no *guṇa* takes place, and therefore, the suffix has not the *indicatory* sign. This sign is called by grammarians: *anubandha*. It is therefore clear that the *anubandha* or "*indicatory sign of guṇa*" is not a part of the suffix.

569. European grammarians do not as a rule note the *anubandha*, but in this book it will be noted and put within brackets, and in small type, after the true suffix, thus: (ṇ) a, or k a (ṇ). The true suffixes will come first, printed in bold type.

570. Again, some suffixes are shewn by native grammarians by means of some *conventional signs*; for instance: *ṇvu* is the conventional sign for suffix *aka*; *yu*, for suffix *anam̐*. Such conventional signs will be shewn *within brackets* after the true suffix; as: *anam̐* (*yu*); this means that *anam̐* is the true suffix, *yu* the conventional sign used by native grammarians to represent the suffix *anam̐*.

571. It must be remembered that sometimes even some of the prefixes explained in (514 ff.) undergo *guṇa*, as: *virajja* + *ka* = *verajjaka*; *paṭipada* + (*ṇ*) *a* = *pāṭipadā*; *vinaya* + (*ṇ*) *ika* = *venayika*.

572. Before some suffixes (generally those with the indicative *ṇ*, final *c* of the root is changed to *k*, and final *j* to *g*; as, *√ p a c* + (*ṇ*) *a* = *pāka*, a cook; *√ r u j* + (*ṇ*) *a* = *roga*, disease.

573. The final vowel of a stem may be elided before a suffix.

574. The rules of sandhi and assimilation are regularly applied.

(i) PRIMARY DERIVATIVES.

(*Kita*).

575. As has been said already, Primary Derivatives are formed directly from the roots by means of certain suffixes; these suffixes are called *kita suffixes*.

576. The *kita* suffixes are given below in alphabetical order to facilitate reference.

A—(*a* and (*ṇ*) *a*). By means of this suffix are formed an extremely large number of derivatives, some of which take *guṇa* and some of which do not, It forms nouns (*substantive and adjective*) showing:

1st.—the *action*: *√ p a c*, to cook + *a* = *pāka*, the act of cooking, the cooking; *√ c a j* to forsake + *a* = *cāga*, forsaking, abandonment; *√ b h a j*, to divide + *a* = *bhāga*, dividing; *√ k a m*, to love + *a* = *kāma*, love.

2nd.—the *doer* or *agent* : √ c a r , to roam + a = cāra and cara, a spy ; √ h a r , to take, captivate + a = hāra, the Captiver (a name of Siva) ; √ k a r , to do, make + a = kara, that which does = the hand ; also, kāra, a doer, maker.

3rd.—*abstract nouns of action* : √ k a r + a = kara, action, making ; √ k a m , to step, proceed, + a = kama, step, succession, order ; √ k a m p , to shake + a = kampa, shaking, trembling ; √ y u j , to join + a = yoga, joining.

4th.—It forms *adjectives* : √ k a r + a = kāra, doing, making, also kara, causing, making ; √ c a r , to walk, roam, cāra, walking, roaming, and also : cara, do ; √ p l u , to swim, float + a = plava, swimming, floating.

The student will readily understand that the root may be preceded by any prefix : sam + √ g a m + a = saṅgāma assembly ; pa + √ v i s , to enter + a = pavesa, entrance ; anu + √ s a r , to go, move, walk + a = anusara following, conformity. *The same remark applies to all the other suffixes.*

577. From the adjectives formed by this suffix (4th), are formed the upapada compounds (552) : *kammakāro* = kammaṁ kāro (kammaṁ karoti 'ti), the doer of the act ; *kumbhakāro* = kumbhaṁ kāro (kumbhaṁ karoti 'ti), the maker of the pot = potter.

578. Very similar in character with the upapada compounds are those compounds which are names of persons. In our opinion, they are simply and purely upapadas ; but Kaccāyāna has the following rule : “saññāyaṁ A NU— that is : To form a proper name, suffix NU (= ṁ = Accusative Case), is added to the first member of the compound, which is the *direct object* of the root which forms the second member and after which the suffix A is added to denote the agent : *arindama*, the subduer of his enemies = ari, enemi + ṁ (nu) + √ d a m , to subdue + a. So : *Vessantara*, who has crossed over to the merchants

(vessa + m̐ (nu) + √ t a r , to cross + a) ; *Taṇhāṅkara*, creating desire = taṇhā, desire + m̐ (nu) + √ k a r + a. The name of a Buddha.

It will be seen from the above examples that the first member is in the Accusative Case and is governed by the second member which is an *agent-noun* formed by suffix A.

Remark.—The nouns formed by A, are masculine ; they form the feminine according to rules (183), and the same applies to the adjectives (197).

Abha*—Used to form the names of some animals ; the derivation is obscure. *Kalabha*, or *kaḷabha*, a young elephant, from √ k a l , to drive, to sound ; *usabha*, a bull, from √ u s (Sansk. *ṛs*), to go, flow, push ; *sarabha*, a fabulous eight-legged kind of deer, from √ s a r (Sansk. *ṣr*), to injure, break, tear ; *karabha*, a camel, from √ k a r , to do.

Aka (ṇvu)—forms a numerous class of *action-nouns* and *adjectives*, with guṇa of the radical vowel : √ k a r , to make, do + aka = *kāra*, making, causing ; maker, doer ; √ g a h , to take, receive + aka = *gāha*, taking, receiving, a receiver ; sometimes a—y is inserted between aka and a root ending in a vowel, especially long ā : √ d ā , to give + aka = *dāyaka*, a giver.

Remark.—The feminine of these derivatives is generally in *kā* or *ika*.

Ala*—forming a few nouns of doubtful derivation from, it is said, the roots : √ p a ṭ , to split, slit ; √ k u s , to heap, bring together, cut ; √ k a l , to drive, sound, throw, etc., etc. : *pātala*, covering, membrane, roof ; *kusala*, that which is capable of cutting sin = meritorious act ; these nouns are neuter.

An—only a few words are derived from this suffix :
 √ r ā j , to rule + an = *rājan*, a king, ruler.

Remark.—Nouns in *an* have the Nom. Sing. in *ā* (156 ff).

Ana (yu)—this suffix forms an immense number of derivative nouns and adjectives. The nouns are neuter, or feminine in *ā* ; the adjectives are of the three genders. Guṇa may or may not take place ; it is, however, more common with the adjectives. Nouns : √ p a c , to cook, + ana = *pacanam*, the cooking ; √ g a h , to take + ana = *gahaṇam*, the seizing, taking ; √ t h ā , to stand + ana = *thānam*, a place. Adjectives : pa + √ n u d , to push, move + ana = *panudano*, removing, dispelling ; √ g h u s , to sound + ana = *ghoṣano*, sounding ; √ k u d h , to be angry + ana = *kodhano*, angry. The feminine of these adjectives is sometimes in *a*, sometimes in *i*. Fem. √ s e v , to serve, stay by + ana = *sevanā*, also, *sevanam*, service, following ; √ k a r , to execute + ana = *kāranā*, agony, torture.

as—This suffix forms a not very large, but important class of words, which have already been explained (160) ; guṇa sometimes takes place ; they are declined like *manas* (159) ; their nom. sing. is in *o*. √ v a c , to say, speak + as = *vacas* (vaco), speech, word ; √ t i j , to be sharp + as = *tejas* (tejo), sharpness, splendour.

āni*—*Rarely found* ; it properly does not form nouns, but a vetuperative negative imperative, with the prohibitive particle *a* (p. 242, *a*) before the root, and a *dative of the person who is forbidden to act* : *agamāni* = *a* + √ gam + āni = you are not to go ! as in “ *paradesam te agamāni* ”—you are not to go elsewhere ! “ *te idam kammam akarāni* (*a* + √ kar + āni).

āvi=vi (tāvi)—is used as has already been seen, to form participles (231) *so also* :

āna (448); *also* at, ant=nta (439) so that the Perf. Active, the Pres. Active and the Reflective Participles are considered by native grammarians as coming under the head of Kita Derivatives. The same remark applies to the P. P. P.

dhu—so given by native grammarians is, properly : **adhu** ; it forms but a few derivatives and is only another form of **thu=athu** (q. v.).

i—Forms a large class of derivatives, masc., fem. and neuter, as well as a few adjectives. The nouns may be *agent-nouns* or *abstract*. But the derivation is not always quite clear (principally of neuter nouns), hence, some grammars include this suffix among the Unādi. *Strengthening* takes place in a few roots. Masc. : √ k u , to sound, sing + i = **kavi**, one who sings = a poet ; √ m u n = √ m a n , to think + i = **muni**, one who thinks = a sage. Fem. : √ l i p , to smear, rub + i = **lipi**, a rubbing over, writing ; √ r u c , to shine, to please + i = **ruci**, light, pleasure. Neut. : **akkhi**, eye ; **aggi**, fire ; **atthi**, bone, and a few others, of very doubtful derivation. Adj. : √ s u c , to beam, glow, burn + i = **suci**, beaming, clear, pure.

By means of this suffix is formed, from √ d h ā , to bear, hold, a derivative : **dhi**, which forms many compounds, mostly masculine : sam + dhi = **sandhi**, connection, union (in grammar = euphony) ; **udadhi**, the ocean = uda, water + dhi, holding (uda + √ d h ā + i) ; others are : **nidhi**, a receptacle (ni + √ d h ā + i) ; **paridhi**, circle, halo (pari + √ d h ā + i).

Similarly, from √ d ā , to give, with prefix ā, we obtain : **ādi** (= ā + √ d ā + i), and so forth, and so on, etc., *lit.*, = beginning. The word ādi is much used at the end of compounds.

icca (ricca), and **iriya** (ririya), are given by Kaccāyana as *kita* prefixes, but in reality they are not: both are suffixes of the F. P. P. (466); they are found only in the two examples: *kiicca* and *kiriya* (*lit.*, what is to be done=) business: √ k a r + icca=*kiicca* (with elision of radical *a* and of both *r*; √ k a r + iriya=*kiriya* (*do, do*). But the true derivation* is: √ k a r + tya=*kitya* (with elision of *ar* and insertion of *i*)=*kiicca*, according to the usual rules (73).

ika—is given for the only root: gam, to go: *gamika*, one who goes.

in=ī (ṇī)—This forms a very great number of derivatives whose stem ends in *in*, and the nom. sing. in *ī* (see 137, 173); they are properly possessive adjectives, sometimes used *substantively*. Guṇa as a rule takes place. √ g a h , to take, receive + in=*gāhin* (gāhī), taking, catching; √ k a r + in=*kārin* (kāri), doing, *pāpakarī*, a sinner: √ y ā , to go, *yāyin* (yāyī) going, *nagarayāyī*, going to the town; √ d ā , to give, *dāyin* (dāyī), giving, a giver. Note that a *y* is inserted between the suffix and the roots ending in *ā* long. The feminine is formed according to rules (189).

ina—A few nouns are formed by this suffix; there is no guṇa: √ s u p , to sleep + ina = *supinam* (neut.), a dream, sleep. The derivation of some nouns and adjectives from this suffix is not apparent and clear, and it is also classed as an Uṇādi: √ d a k k h , to be able, skilful + ina = *dakkhiṇa*, able, southern.

ira—The derivatives from this, nouns and adjectives, are few; there is no guṇa: √ r u c , to shine + ira = *rucira*, brilliant, beautiful; √ v a j , to be strong + ira = *vajira*, thunderbolt.

* Sansk. = √ kṛ + tya = *kṛtya*; √ kṛ + ya = *kṛya* = *kriya*.

īya, ittha—are the suffixes used for the comparison of adjectives (238).

īsa*—forms a few nouns, mostly masc., of rather obscure derivation: √ p ū r , to fill + isa = *purisa*, a man, person; √ s u ṇ , to oppress + isa = *sunisa*, an oppressor; √ i l , to shake, come + isa = *ilisa*, one who shakes, √ m a h , to be great + isa = *mahisa*, mighty, a buffalo.

itta* (*nitta*).—is said to express *multitude* (?); the root is *guṇated*: √ v a d , to speak, to play (music) + itta = *vāḍittam*, the multitude of those who play music = an orchestra. This suffix and its derivatives are incomprehensible; but see—*tta*, *tra*, where its probable formation will be explained.

īvara*—forms a few neut. nouns of doubtful connection with the roots from which they are derived: √ c i , to gather, to depend upon + *īvara* = *cīvaram*, a monk's garment = that which is heaped upon or depended upon; √ p ā , to drink + *īvara* = *pīvaram*, beverage = that which is to be drunk.

ka—is added to very few roots, which take *guṇa*; it forms *agent-nouns* and adjectives: √ v a d , to speak + ka = *vādaka*, one who speak, a musician; playing (adj.); √ d a h , to burn + ka = *dāhaka*, burning (adj.). *Note that these two words would be better derived from suffix aka (q. v.);* √ s u k h (Sansk. *ṣuṣ*) + ka = *sukkha*, dry, dried up; √ t h u (Sansk. *stu*) to dribble, drop + ka = *thoka*, a little. *ka* often takes a connecting vowel—*i* or *u* before a root, and forms the suffixes *ika*, *uka* (q. v.).

la—generally with connecting vowels: *a*, or *i* before it. *la* is but another form of *ra* (q. v.); √ t h u , to be thick, strong + *la* = *thūla*, thick, fat; √ c a p , to waver, tremble + (a) *la* = *capala*, tremulous, frickle, giddy; √ p ā , to keep, guard + *la* = *pāla*, a guardian; √ a n , to breathe, blow softly + (i) *la* = *anila*, wind, breeze.

lāna—as well as **yāna** given as *primary* suffixes, are not at all suffixes; the true suffix is **āna**, which is a *taddhita* suffix (q. v.).

ma—forms some *abstract nouns*, *agent-nouns* and some adjectives: √ b h ī , to fear, be afraid of + ma = *bhīma*, terrible, fearful; √ g h a r (Sansk. ghr) to be warm, to glow + ma = *gharma* = *ghamma*, heat, warmth (Note the assimilation of *r* (80); √ t h u , to praise (S. stu), *thoma*, praise; √ d h ū , to shake, move hither and thither + ma = *dhūma*, smoke. This suffix, in Pāli, becomes nearly confounded with the next: **man**, and native grammarians are often at a loss in choosing between these two suffixes: the reason is that no word in Pāli being allowed to end in a consonant, they have included the stems in *an* in the vowel declension (152, 156—c, 157—a).

man—(given as *ramma* as well as *mān* by Kacchāyana) forms *action-nouns*, masc. and neuter, in a few cases the noun being both masc. and neut.; the stems are in *an* the nom. in, ā, o, or ī: √ d h a r , to hold, bear + man = *dhammo*, *dhammañ*, nature, characteristic, duty, the Law; √ k a r + man = *kammañ*, action, karma (Note the assimilation of *r*); √ b h ī , to fear + man = *bhemo*, fearful, terrible; √ k h i , to destroy, make an end of + man = *khemo*, secure, peaceful, *khemañ*, safety, happiness. Most of the derivatives from *man*, have migrated to the class of those formed by the last suffix (ma).

māna—this is the suffix of the Pres. Part. Reflective, already seen (447). (See, āna, above, pg. 276).

mi—the number of derivatives from this suffix is very restricted, they are masc. or fem. There is no *guṇa*; √ b h ū , to exist, become + mi = *bhūmi*, the earth, ground, a place; √ r (S. vr), to roll, turn from side to side + mi = *ūmi* (*ūrmi*, note the elision of radical *r*), a wave,

na—the use of this suffix in forming a certain number of P. P. P. has been explained (458, *ff*); it also forms a few nouns; the root takes no guṇa, but through assimilation, the root is not always recognisable: √ v a r, to cover, enclose + na = *vanṇa* (8q, 83), colour, external appearance; √ s u p (S. svap), to sleep, + na = *soppa* (=S. svapna), sleep; √ p h a r (also phur=S. sphur, sphr), to shake, to make a jerky motion + na = *panna*, a feather, wing. From √ t ā s (S. trṣ), *tanāh*, thirst, craving; √ j i, to conquer + na = *jina*, conquerer.

Connected with this **na**, are the suffixes *ina*, *una* (*q. v.*); also: *tana*, (=S. tna), from this last is derived the word *ratana*, gift, blessing, jewel, from √ r ā, to bestow, give + tna = *tana* (note that radical ā is shortened through the influence of the double consonant in *tna*. See 113).

ni—from this we obtain but a few nouns, fem.: √ h ā, to quit, forsake + ni = *hāni*, abandonment, loss, decay; √ y u, to fasten, to unite + ni = *yoni*, womb, origin, a form of existence.

nu—forms a few words mostly masc., some abstract and some concrete: √ b h ā, to shine, be bright + nu = *bhānu*, beam, light, the sun; √ d h e, to drink + nu = *dhenu*, yielding milk, a milch-cow.

ta 1—This suffix has been explained in the formation of the P. P. P. (450, *ff*). It also forms a few concrete nouns: √ d ū to go far, to a certain distance + ta = *dūta*, messenger; √ s ā, to impel, to set in motion + ta = *sūta*, a charioteer. The student will remark that even these nouns look very much like P.P.P. (see, 452—*remarks*). The suffix *ita*, also connected with the P.P.P. (452—ii), forms a few derivatives of doubtful connection with roots: *palita*, grey; *lohita*, red; *harita*, green, etc.

ta 2 (S. tas)—forms few nouns: √ s u, to go, pass + ta = *śota*, a stream; √ s u, to hear + ta = *śota*, the ear.

tā (ritu, rātu). (S. tr̥ or tar)—This suffix forms a pretty large number of *agent-nouns*. See (162). Remark that the base is in *u*, and the nominative in *ā*: √ m ā , to measure, mete out (food, etc.), + tā = *mātā*, mother; √ v a d , to speak, say + tā = *vattā*, one who says, tell, a speaker.

ti—This forms a very numerous class of *action-nouns*, fem., *agent-nouns*, and a limited number of *adjectives*. Fem: √ b h a j , to divide + ti = *bhatti* (= bhakti, 426—remark, 59—a), division; √ k i t t , to praise + ti = *kitti* (with one *t* dropped), praise; √ g a m , go + ti = *gati*, (456), a going, journey. So: from √ m u c , *mutti*, deliverance; from √ m a n , to think, *mati* (459), thought, etc. Adj.: √ t̥ h ā , stand, last + ti = *thiti*, lasting; √ p a d , to go, step + ti = *patti* (62), going, a foot soldier.

tu 1—This is properly the suffix of the Infinitive, which has become an Accusative (363—i); but it also forms nouns chiefly masc., but of the other genders too: √ d h ā , to lay, put + tu = *dhātu*, masc., and fem., that which lay (at the bottom)=a primary element, a root, principle; √ t a n , to stretch + tu = *tantu*, a thread, masc. √ s i , to bind + tu = *setu*, a tie, bridge.

tu 2—The same as **tā** (ritu, rātu), above.

tra, ta (tran, ta).—forms a large number of derivatives, chiefly denoting the agent, and concrete nouns: √ c h a d , to cover over + tra, ta = *chatram*, *chattam*, an umbrella (in *chatra*, *d* has been dropped to avoid the collocation of three consonants; in *chatta* it is assimilated); √ g ā (a collateral form of √ g a m), to move + tra, ta = *gattam*, limb; √ n ī , to lead + tra, ta = *netram*, *nettam*, the eye=that which leads.

tha—The derivatives from this are not very numerous: √ g ā , to sing + tha = *gāthā*, fem., a song, stanza, verse; √ t a r (S. tr̥), to cross + tha = *tittham*, ford, landing-place (with connecting *i*).

thu and **aslo dhu**—give only a few derivatives, and have generally the form **athu, adhu**. √ **v i p**, **v e p**, to shake, tremble + **thu**, **dhu**=*vepathu, vepadhu*, trembling; √ **v a m**, to throw up, vomit + **thu**, **dhu**=*vamathu, vamadhu*, vomiting.

ra—Forms some nouns and adjectives, ; there is no **guṇa**; mostly found in the forms: **ira, ura** (*q. v.*), and **ara**. Nouns: √ **b h a n d**, **b h a d**, to receive, praise + **ra**=*bhadra, bhadla*, (adj.,) laudable, good, worthy; √ **d h ṛ**, to think + **ra**=*dhīra* (adj.,) wise, a wise man; √ **b h a m**, to flutter, move in circles + (a)**ra**=*bhamara*, a bee.

ri—gives very few derivatives: √ **b h ū** + **ri**=*bhūri* (adj.), abundant, much.

ru—forms some nouns and adj.: √ **b h ṛ**, to fear, be afraid + **ru**=*bhīru*, timid; √ **c a n**, to rejoice in, to gladden + **ru**=*cāru* (with elision of *n*), dear, gladsome.

u (**ru**, and **u**)—Although making a large number of derivatives, substantive and adj., as the connection of the meaning with the root, is, in many cases, not easily traced, this suffix is classed with the **Uṇādi**; **guṇa** may or may not take place. √ **b h a n d**, to bind + **u**=*bhandu*, a kinsman; √ **k a r** + **u**=*kāru*, a doer, maker, artisan; √ **t a n**, to continue, extend + **u**=*tanu*, a son; √ **v a s**, to light up, shine + **u**=*vasu*, a gem; good.

uka (**ṇuka**)—forms a few nouns and adj. denoting the agent; there is **guṇa**: √ **p a d**, to tread, step + **uka**=*pādukā* (fem.), a shoe; √ **k a r**, + **uka**=*kāruka* (mas.), a maker, artisan.

una—Forms a few derivatives. √ **t a r**, to cross, pass away + **una**=*taruṇā*, just begun, young, fresh, √ **k a r**, to love, pity + **una**=*karuṇā*, (fem.) compassion; √ **p i s** to grind, hurt, destroy + **una**=*pisuno* (adj.), backbiting, malicious; a tale-bearer.

ū—forms some adj. and nouns mostly fem. √ v i d, to know + ū = *vidū*, knowing; vi + √ ñ ā, to know + u = *viññū*, knowing.

ūra—A few nouns only. √ u n d, to wet, moisten + ūra = *undūra*, a rat.

usa,* ussa—The derivatives from this, very few, are doubtful: √ m a n to think + usa, ussa = *manussa*, *mānusa*, a man.

vā—This, as the suffix of the P. P. A., has already been noticed (465).

ya—This forms neut. nouns, most of them abstract in meaning. Assimilation takes place regularly. √ r ā j, to rule + ya = *rajjam*, kingship, kingdom; √ v a j, to avoid + ya = *vajjam*, a fault = what is to be avoided; √ y u j, to yoke, harness + ya = *yoggam*, a carriage, conveyance. It will be remarked that **ya** is also the suffix of the F. P. P. (446), which often, in the neut. sing. makes nouns.

yāṇa (see remark under : *lāṇa*).

Remarks.—(a) The student will have remarked that: the participles Pres. Active, Pres. Reflective; the P. P. P., the Perf. Active, and the F. P. P. are considered as belonging to the Primary derivation.

(b) Suffixes: *tabba*, *anīya*, *ya (ṇya)* and *icca* are by native grammarians called *kicca* suffixes (466).

579. (ii) SECONDARY DERIVATION.

Taddhita.

Remarks.—(a) These derivatives are called “secondary” because they are formed by means of suffixes from the ‘Primary’ derivatives explained in the Kita derivation.

(b) Secondary derivatives are also formed *from pronominal roots* (336, ff.).

(c) As in *kita*, *guṇa* may or may not take place.

580. The following remarks about the meaning of the Secondary derivation, should be well noted :

- (i) The great bulk of *taddhita* suffixes form *adjectives* from nouns.
- (ii) These *adjectives* are very freely used as *substantives*, the masc. and fem. being generally nouns denoting the *agent*, while in the neut. they are *abstract*.
- (iii) The final vowel of a word is often elided before a *Taddhita* suffix.
- (iv) The *guṇa* affects mostly the *first syllable* of the word to which the suffix is added.

581. The following is a list in alphabetical order of the *taddhita* suffixes :

a (ṇa, and a).—An extremely large number of derivatives are formed by means of this suffix. It is added to nouns and to adjectives used substantively ; these derivatives are *essentially adjectives*, used in most cases substantively. They primarily express *connection with, relation with or dependence on* that denoted by the “primary derivatives” ; this *relation* is necessarily of many kinds, as shewn below :

- (1) *Patronymics* ; the masc. denotes *the son of*, the fem., *the daughter of*, and the neut., *the consanguinity or relation of*, *Vasiṭṭha* + a = *Vāsīttho*, the son of, *Vāsītthā*, the daughter of, *Vāsīttham*, the relation of *Vasiṭṭha*. So: from *Visamitta* + a = *Vesamitto*, *Vesamitti*, *Vesamittam* ; *Manu* + a = *Manavo*, *Mānavi* *Mānavam* (110, *remark*), the son, daughter or relation of *Manu*.

- (2) *that which is dyed with*: Kasāva, a reddish yellow dye + a = *kāsāvo*, reddish-yellow, yellow; *kāsāvam*, a monk's robe (which is dyed with such dye). So: *haliddā*, turmeric + a = *hāliddo*, yellow, dyed with turmeric.
- (3) *the flesh of*: Sūkara, a pig + a = *sokaram*, pork; mahisa, buffalo + a = *māhisam*, buffalo's flesh. *As adj.* = *sokaro*, relating to pigs; *māhiso*, relating to buffaloes.
- (4) *belonging to*: Vidisā (a foreign country) + a = *vediso*, belonging to a foreign country, a foreigner; Magadhā (Southern Behar) + a = *māgadho*, belonging to, born in Magadhā.
- (5) *a collection of*: Kapota, a dove, pigeon + a = *kāpoto*, a group of doves, or, relating to doves; mayūra, peacock + a = *māyūro*, a group of peacocks; *adj.*, belonging, relating to peacocks.
- (6) *study, knowledge of, knowing*: Nimitta, an omen + a = *Nemitto*, a knower of omens = a fortune-teller; veyyākaraṇam, exegesis, grammar + a = *veyyākaraṇo*, a grammarian; muhutta, a while + a = *mohutto*, one who studies for a while only; also: relating to a moment = momentary.
- (7) *The locality in which something or some one is or exists*: Sakuṇa, a bird + a = *sākunaṁ*, the place wherein birds roost or resort to; udumbara, a fig-tree + a = *odumbaram*, a place where fig-trees grow.
- (8) *Possession of*: Paññā, wisdom + a = *pañño*, possessing wisdom = wise; a wise man; saddhā, faith + a = *saddho*, one who has faith = believing, faithful, a believer.
- aka** (ṇaka)—Is said to denote the property of: manussa, a man + a = *manussakam*, that which belongs to man, the property of man = human. (See **ka**).

aya—For this, see **ya**.

ālu—(This is suffix **lu**, preceded by **ā** (see **lu**); denotes the tendency, and forms some past participial adj. *Dayā*, sympathy, compassion + **ālu**=*dayālu*, compassionate; *abhijjhā*, covetousness + **ālu**=*abhijjālu*, covetous= whose tendency is to be covetous; *sīta*, cold + **ālu**=*sītālu*, chilled, cold.

āna (ṇāna)—Forms *patronymics*: *Kacca* (a proper name) + **āna**=*Kaccāno*, *Kaccānī*, *Kaccānaṃ*, the son, daughter, offspring of *Kacca*; *cora*, a thief + **āna**=*corāno*, *corānī*, *corānaṃ*, the son, etc.

āṇa—(given as a Kita suffix in the forms: *lāṇa*, *yāṇa*, see pp. 279, 283) forms a very few derivatives; *kalyā*, and by assimilation *kalla*, healthy, remembering, thinking of + **āṇa**=*kalyāṇo*, *kallāṇo*, blest (with health), happy, good.

āyana (ṇāyana).—Also forms *patronymics*: *Kacca* + **āyana**=*Kaccāyano*, *Kaccāyānī*, *Kaccāyanaṃ*, the son, etc., of *Kacca*: *Vaccha* + **āyana**=*Vacchāyano*, *Vacchāyānī*, *Vaccāyanaṃ*, the son, etc., of *Vaccha*.

bya—Is said to denote: the state of: *Dāsa*, a slave + **bya**=*dāsabyaṃ*, the state of being a slave, slavery.

dhā—Has already been noticed (281).

era (ṇera)—*Patronymics*; the final vowel of the word is elided. *Vidhava* + **era**=*Vedhaverō*, the son of *Vidhava*; *Nalika* + **era**=*Nālikero*, the son of *Nalika*; *samaṇa*, a monk + **era**=*sāmaṇera*, the son, viz., the disciple of the monk=a novice.

eyya 1 (ṇeyya)—The state or nature of; *Alasa*, idle + **eyya**=*ālaseyyaṃ*, idleness; *sāpateyyaṃ*, property (lit., one's own property)=*sa*, own + *pati*, master, owner + **eyya** (note the elision of *i* in *pati*).

eyya 2 (ṇeyya)—*Patronymics*; with guṇa. Vinata + eyya = *Venateyyo*, the son of Vinata; māli, a gardener + eyya = *māleyya*, the gardener's son.

eyya 3—Denotes: *the nature of, the origin, the place where a thing is made, or a person or animal reared up*: *pabbateyyo*, whose place or abode is in the mountain, belonging to mountains = *pabbata + eyya*; suci, purity + eyya = *soceyyaṃ*, the state of him who is pure, also: purification; kula, family + eyya = *koleyyo*, belonging to, reared up in a (noble) family = of good family; Bārāṇasī, Benares + eyya = *bārāṇaseyyaṃ*, that which is made in Benares, *lit.*, that the origin of which is in Benares.

eyya 4—Fitness, worthiness. This is a form of the F. P. P. already explained (468).

I 1 (ṇi),—Forms a few *patronymics*, from nouns in *a*: Duna + i = *Doni*, the son of Duna; Anuruddhā + i = *Anuruddhi*, the son of Anuruddhā; Jinadattha + i = *Jinadatthi*, the son of Jinadattha.

I 2—After the word pura, town, city, indicates that which belongs or is proper to a city: *pori*, urbane, polite, affable

ika (ṇika)—Is of very wide application and is added after nouns and adjectives; guṇa generally takes place. It denotes:

(1) *Patronymics*: Nādaputta + ika = *Nādaputtiko*, the son of Nādaputta; Jinadattha + ika = *Jinadatthiko*, the son of Jinadattha.

(2) *Living by means of*: Nāvā, a boat + ika = *nāviko*, one who goes or lives by means of a boat = a boatman; balisa, a fish-hook + ika = *bālisiko*, a fisherman; vetana, wages + ika = *vetaniko*, one who lives upon wages—a labourer.

- (3) *Going by means of*: pada, the foot + ika = *pādiko*, one who goes with his feet = a pedestrian; sakata, a cart + ika = *sākaṭiko*, one who goes in a cart.
- (4) *Relating to*: samudda, the sea + ika = *sāmuddiko*, relating to the sea = marine; sakata, cart, *sākaṭiko*, relating to carts.
- (5) *Playing upon*: vīṇā, a lute, *veniko*, playing upon a lute, lute-player (27—ii, remark 2); bheri, a drum, *bheriko*, a drummer, or, relating to a drum.
- (6) *Mixed with*: tela, oil, *telikaṁ*, that which is mixed with oil; oily; dadhi, curds, *dadhikaṁ* that which is mixed with curds, and *daṭhiko*, mixed with or relating to curds.
- (7) *making, the maker*: tela, oil, *teliko*, an oil manufacturer.
- (8) *connected with*: dvāra, a door, *dvāriko*, one who is connected with a door = a door-keeper.
- (9) *carrying upon*: khanda, the shoulder, *khandiko*, one who carries on the shoulder; aṅguli, finger, *aṅguliko*, one who carries on the finger.
- (10) *born in or belonging to a place, or living in a place*: Sāvatti, *Sāvattiko*, of, born in, or, living in Sāvatti; Kappilavattu, *kappilavattiko*, of, born in, or, living in Kappilavattu.
- (11) *study, learning*: Vinaya, the Discipline, *venayiko*, one who studies the Vinaya; suttanta, a discourse (of the Buddha), *suttantiko*, one who studies, or knows the Discourses, viz., the Suttaṭṭaka.
- (12) *that which is performed by*: mānasa, the mind, *mānasiko*, mental, and *mānasikaṁ*, the act performed by the mind; sarīra, the body, *sārīriko*, bodily, corporeal, *sārīrikaṁ*, the act performed by the body.

(13) *that which is bartered for*: *suvaṇṇa*, gold, *sovaṇṇikaṇi*, that which bartered for gold; *sovaṇṇiko*, relating to gold; *vattha*, cloth, *vatthikaṁ*, that which is exchanged for cloth; *vatthiko*, relating to cloth.

(14) *possession*: *daṇḍo*, a staff, *daṇḍiko*, one who has a staff, a mendicant; *mālā*, wreath, *mā'iko*, one having a wreath; *puttiko*, who has sons.

(15) *a collection, herd, group*: *kedāra*, a field, *kedārikaṁ*, a collection of fields; *hatthi*, elephant, *hattikaṁ*, a herd of elephants.

(16) *measure*—*kumbha*, a pot, *kumbhiko*, containing a kumbha measure, *viz.*, as much as a pot; *kumbhikaṁ*, that which is contained in a pot.

ima—Denotes position or direction in space or time; it also shows relation: *pacchā*, behind, western, *pacchimo*, hindmost, western; *anta*, limit, end, *antimo*, last, final; So, *majjhimo*, middling, from *majjha*, middle.

imā—forms a limited number of possessive adj.: *putta*, son, *puttima*, who has sons; *pāpa*, evil, sin, *pāpimā*, sinful, evil.

This suffix is the same as that noticed in (221, 222) with connecting vowel *i* before it.

in (ṇī)—forms a numerous class of possessive adj., very often used substantively (137); the stems are in *in*, and the nominative sing. in *ī*. *Daṇḍa*, a staff, *daṇḍī*, possessed of a staff; *manta*, design, plan, *mantī*, one replete with plans, a minister, adviser; *pāpa*, sin + *in* = *pāpī*, having sin, sinful.

ina—a few possessive adj.; *mala*, dirt, taint + *ina* = *malina*, dirty, tainted.

issika—This is the sign of the Superlative (238).

iya—*A few abstract nouns*; issara, lord, chief + iya = *issariyam*, dominion; alasa, lazy, *ālasiyam*, idleness.

iya—like *ima* above.

iya, as *īya* noticed in (466), is essentially a suffix of the F. P. P. The proper form of the suffix, it should be noted is: *īya*.

ī 1—See *in*, above.

ī 2—Is used after the cardinals from 11 upwards to form ordinals expressing the day of the month, but also merely ordinals sometimes: *ekādasa*, 11 + 1 = *ekādasī*, the 11th day, or simply, the 11th; *catuddasa*, 14 + 1 = *catuddasī*, the 14th day, or, the 14th.

ka (*kaṇ*).—Is much used to form adjectives, which in the neut. become abstract nouns; besides, it also forms a certain number of nouns masc. which, however, are adjectives used as substantives. *Guṇa* often takes place: *rakkhā*, protection + *ka* = *rakkhako*, protecting, a guard; *rakkhana*, defence + *ka* = *rakkhunako*, a guard; *ramaṇeyya*, pleasurable + *ka* = *rāmaṇeyyako*, delightful, *rāmaṇeyyakam*, delightfulness.

It has a few other meanings :

- (1) *collection, group*; *rājaputta*, prince + *ka* = *rājaputtakam*, a group or band of princes; *manussa*, man + *ka* = *mānussakam*, an assembly or group of men.
- (2) *Diminutives, with, sometimes, a certain amount of contempt implied*; *pada*, foot, *pādako*, a small foot; *rāja*, king, *rājako*, a princeling; *putta*, son, *puttako*, a little son; *luddha*, hunter, *luddhako*, a young hunter.
- (3) *Not seldom, ka adds nothing whatever to the primary meaning of the word*; *kumāra*, child, young prince + *ka* = *kumārako*, do, do; *nava*, young, junior + *ka* = *navako*, do, do.

(4) *It is much used after compounds, above all, after Bahubhihi, to form possessives, but often also redundantly.*

(5) The use of **ka** after numerals has been noticed (286).

kata—Is considered as a suffix by some grammarians; it is used with prefixes: *ni*+*kaṭa*=*nikaṭa*, near; *vi*+*kaṭa*=*vikata*, changed; *pa*+*kaṭa*=*pūkata*, evident, public, clear; *saṃ*+*kaṭa*=*saṅkata*, narrow. It will be remarked that **kata** forms adjectives differing very little or even not at all from the meaning of the suffix to which it is added. It is probably a form of *kata* (P. P. P.), from √ *ka* r, to do, make.

kiya—Forms adj. denoting *relation, connection* (it is made up, no doubt, of *ka*+*iya*). *Andha*, the Andhra country+*kiya*=*andhakiya*, relating or belonging to the Andhra country; *jāti*, birth,+*kiya*=*jāṭikiya*, relating to birth, congenital.

la—Forms a few adj. and nouns; it is often preceded by the vowels: *i*, and *u*, *bahu*, many+*la*=*bahulo*, abundant; *vācā*, word+*la*=*vācālo*, talkative, garrulous; *phena*, froth+*ila*=*phenila*, frothy, the soap plant, soap; *mātā*, mother+*ula*=*mātulo*, maternal uncle; *vaṭṭa*, a circle+*ula*=*vaṭṭulo*, circular; *kumbhī*, a pot, jar+*la*=*kumbhīlo*, a crocodile=one who has (a belly like) a jar. **la** is another form of *ra* (q. v.); *r* and *l* often interchange (47, vi).

lu—For this see: **ālu** above.

ma—Forms ordinals (see 274); **ma** has, sometimes, a superlative meaning (cf., **ima**, above). **ima** is the suffix **ma** with preceding vowel *i*.

mā (mantu)—(mant) is much used in forming adj. of *possession*. It has been explained already (220, 221, 222, 223, 224).

maya—With this suffix are formed adjectives denoting: *made of, consisting of*, *suvaṇṇa* gold + *maya* = *suvaṇṇa-maya*, made of gold, golden; *rajata*, silver + *maya* = *rājata-maya*, made of silver.

min = **mī**—This forms a few possessive adjectives; the stems are in *in* and the nominative sing. in *ī*. (cf., *in* and *ī*). Go, cow + *min* = *gomīn*, (*gomī*) possessing oxen, cattle, a possessor of cattle; sa, own + *min* = *ēāmīn* (*sāmī*) owner, master, lord.

mī—See last.

ra—From this are made a few adjectives; *guṇa*, in some examples, takes place. It is often preceded by the vowels *ā* and *i*. Madhu, honey + *ra* = *madhura*, sweet, also, sweetness; *sikhā*, a peak + *ra* = *sikhāra*, having a peak, peaked, a mountain; *susa*, empty, hole + (*i*) *ra* = *susira*, full of holes; *kamma*, act, work + *āra* = *kammāro*, having or doing work, an artificer, smith.

so—Same meaning as *ra*; *medhā*, wisdom + *so* = *medhāso* having wisdom, wise; *lomā*, hair + *so* = *lomaso*, hairy.

sī, **ṣī**—See below: **vin** (= **vī**).

ta—Forms a few nouns and adj., it is a possessive suffix: *pabba*, a knot, joint, fulness + *ta* = *pabbata*, a mountain = that which has joints or fulness; *vaṅka*, a bent + *ta* = *vaṅkata*, bent, crooked.

tama—Is the suffix used in forming the Superlative. See (238, i).

tana—This suffix forms, from adverbs, a few adjectives: *svā* (*sve*, *suve*), to-morrow + *tana* = *svātano*, of to-morrow, belonging to to-morrow; *sanāṃ* (*S. sanā*), of old, always + *tana* = *sanantano*, ancient, old, perpetual; *nū*, now + *tana* = *nūtano*, fresh, new.

tara—As the suffix of the comparative, **tara** has already been explained (238, i).

tā 1—This suffix forms a numerous class of feminine abstract nouns from adjectives and nouns, and expresses the *state, nature* or *quality of being* that which is denoted by the adj. or noun. Lahu, light + **tā** = *lahutā*, lightness; sāra, pith, marrow + **tā** = *sāratā*, essence, strength; ati (pref.). very, great + **tā** = *atisūratā*, great heroism.

tā 2—Denotes *multitude, collection*; jana, person, man + **tā** = *janatā*, a multitude of persons = folk, people; gāma, village + **tā** = *gāmatā*, a collection of villages. So: nagaratā, bhandutā, etc., etc.

ti—Is used in forming the words expressing *decades* (cf. 251).

tta—(S. tva), forms neuter nouns of the same import as **tā** (i); puthujjana, a common man + **tta** = *puthujjanattam*, the being a common man; Buddha, a Buddha + **tta** = *buddhattam*, buddhahood; atthi, he is + **tta** = *atthittam*, the state of "he is" = existence.

ttana—Used in the same sense as the last (S. tvana), puthujjana + **ttana** = *puthujjanattanam*, state of being a common man; vedanā, sensation + **ttana** = *vedanattanam*, sensitiveness.

tya = oca—(S. tya), forms a few adjectives from indeclinables; ni, in + **cca** = *nicca*, inward, inmate = own, eternal, perpetual; amā, with, at home + **cca** = *amacco*, inmate, minister (for **tya = cca**, see 74).

tha—used in forming the ordinals: 4th, 5th, 6th. and 7th. (see 251).

tham—Makes adverbs from pronominal roots; it has been noticed in (337 ff.).

thā—This also has been noticed in (337 ff.).

vā (vantu)—(vant), this suffix makes a very large class of possessive adjectives.

It is similar in character to **mā** (mant). See (220 ff.).

va—Forms a small number of adjectives; *aṇṇa*, wave + *va* = *aṇṇavo*, billowy, also, the ocean; *kesa*, hair + *va* = *kesavo*, hairy (a name of Viṣṇu).

vi = **vin**—Used to form adjective of possession. The stems are in *in*, and the nominative sing. in *i*. It has been explained in (231 ff.).

It is used also after some words the stem of which ends in *s* (158, 160), *tapas* (tapo), austerity, devotion + **vi** = *tapassī* (tapasvi), austere, a hermit; *yasas* (yaso), fame + **vi** = *yasassī* (yasasvi), renowned, famous.

Note that initial *v* of *vī*, is assimilated to final *s*, thus giving *ssī*. The suffix as given by native grammarians is, : *ssī*, which the student should assume as being the true suffix.

ya (*nya*)—This forms a very large class of nouns, mostly neuter abstract. *Guṇa* takes place in most cases, and assimilation is regular. *Alasa*, lazy + *ya* = *ālasyam*, *ālasam*, laziness; *kusala*, skilful + *ya* = *kosallam*, skill, mastery; *paṇḍita*, learned, clever + *ya* = *paṇḍiccam*, learning, scholarship; *vipula*, broad, large + *ya* = *vepullam*, development; *samāna*, equal, same + *ya* = *sāmānīṇo*, common, general; *dakkhiṇa*, affable + *ya* = *dakkhiṇīṇo*, affable, kind, *dakkhiṇīṇam* affability, kindness.

Roots used as suffixes.

(KVI.)

582. “Kvi” is an imaginary suffix denoting that the root itself is to be considered as the suffix. When a root ends in a consonant, this consonant is elided, as *√g* a *m* = *ga*,

√g h a n, to kill=gha. As these form primarily adjectives, they assume, in certain cases, but not always, the endings of the three genders.

583. The student must bear in mind that native grammarians include Kvi in Kita. As, however, they are used as suffixes added after Primary and Secondary derivatives and indeclinables, I have preferred to treat them separately.

584. A list of the principal roots used as suffixes is here given:

bhū—(√b h ū, to be), has generally the meaning denoted by the verb itself: abhi+bhū=*abhibhū*, mastering, overcoming, a conqueror (abhibhavati, to overcome); vi+bhū=*vibhu*, arising, expanding, a ruler, lord (vibhavati, to arise, expand); sam+bhū=*sambhū*, offspring, progeny (sambhavati, to be produced, to spring from).

da—(√d ā to give, bestow); amata, immortality, +da=*amatado*, he who bestows or confers immortality, conferring immortality; lokahita, the world's welfare +da=*lokahitado*, bestowing, or wishing for, the world's welfare.

ga—(√g a m, to go); pāra, the further shore +ga=*pārāgo*, gone to the further shore, viz., to Nirvāṇa; kula, family +upa, near +ga=*kulupago*, one who goes near a family =a family adviser.

gū—(a collateral form of √g a m); addhā, distance +gū=*addhagū*, going to a distance, a traveller; pāra +gū=*pārāgū*, as above, *pārāgo*.

gha—[√g h a n=h a n (59, note)] to strike, kill, smite; paṭi, back, in return +gha=*paṭigho*, hatred.

ja—(√j ā, j a n, to be born, produced): paṅka, mud +ja=*paṅkaja* produced in the mud=a lotus; aṇḍa, an egg +ja=*aṇḍaja*, born from an egg=a bird.

ji—(√j i, to conquer); Māra, the enemy of Buddha + ji = *Māraji*, conqueror of Māra.

pa—(√p ā, to drink); pada, a foot + pa = *pādapo*, drinking by (*with*) the foot (root) = a tree.

pa—(√p ā, to guard, keep); go, cow + pa = *gopo*, cow-keeper.

tha—(√t h ā, to stand, exist); nāvā, boat + tha = *nāvattho*, stored in a boat; ākāsa, the sky, the air + tha = *ākāsattho*, standing, resting, abiding in the sky.

kha—(√k h ā, a collateral form of √k h a n, to dig); pari, round + kha = *parikkhā*, that which is dug all round = a moat.

dada, properly the base (371-4) of √d ā, but considered as a root by some grammarians, is used in the same way as **da** above: *sabbakāmadadaṃ kumbhaṃ* = an all-desire-granting vessel = a vessel which grants all desires.

585. The Taddhita suffixes *may be classified* as follows:

Patronymics—a, āna, āyana, era, eyya, i, ika.

Possessive—aka, ika, imā, in = I, ra (ara, ira), so, ssī, mā (mat, mant), min = mī, va, vā (vat, vant), vī = vin, ta, ina, la.

Group, collection, multitude—a, ika, ka, tā.

State of, quality, abstract idea—bya, eyya, iya, tā, tta, ttana, ta.

Relation (relating to)—a, i, ika, ima, kiya.

The others may be classified as miscellaneous.

586. It will have been remarked that some suffixes are merely made up of a principal one which has taken the vowel *a* or *i* or *u* before it. Such are: *aka*, *ika* from *ka*; *aya*, *iya*, from *ya*; *ara*, *ira*, *ura* from *ra*; *ila* from *la*.

CHAPTER XIV.

SYNTAX.

(Kāraka).

587. Syntax, in Pāli, does not offer any difficulty, for nearly all the relations of the substantives, adjectives and pronouns which will be explained in this chapter are very often obviated by compounding them as has already been explained in the chapter on Compounds; the student who has carefully read and mastered the Compounds, has therefore done much and will understand ordinary prose without too much difficulty. However, there are peculiar uses of the Cases, without a knowledge of which a thorough mastery of the language would be impossible; we therefore invite the learner to read attentively the present chapter.

(i) ORDER OF SENTENCES.

588. The order of the Pāli sentence is very simple in character, compound sentences being rather the exception than the rule :

- (1) Whether the sentence be *Simple*, *Compound* or *Complex*, the predicate must always come *last*.
- (2) In a simple sentence containing an object, the order is : (i) Subject; (ii) object and (iii) predicate, as : *dāso kamman̄ karoti*, the slave does the work.
- (3) Words qualifying the subject or the object come *before* the subject and the object respectively, and adverbs *before* the verb : *ete tayo purisā mahantaṁ sirim̄ s'ghaṁ pāpun̄imsu*, these three men quickly attained to great glory.

Remark.—Adverbs of time *always* come *first* in the sentence.

- (4) The conjunctions, *pana*, but; *udāhu*, or, are used to form compound sentences; *ce*, *yadi* and *sace*, if, complex sentences.

(ii) THE ARTICLE.

589. There are no words in Pāli corresponding to the English articles; the words *eko*, *ekacca*, one, a certain, are often used in the sense of the indefinite article (253), and *so*, *eso*, that, this, do the function of the definite article: *so puriso*, the man; *sā itthī*, the woman.

Remark.—Substantives not preceded by the above words may, according to the context, be translated as if preceded by the articles: *puriso*=a man, or, the man.

(iii) CONCORD.

590. **1st. of subject and predicate.**

- (1) The predicate may be (i)—a finite verb: *bhikkhu gahapatiṃ ovādi*, the monk admonished the householder; (ii)—a substantive with the verb “*hoti*” understood after it: *yadi ete guṇā*, if these (are=honti) virtues; (iii)—an adjective with “*hoti*” also understood: *tvaṃ atibālo*, thou (art=asi) very foolish; (iv)—a P.P.P. used as a finite verb; *so pi gato*, he too went, *lit.*, he too gone.
- (2) When a finite verb is used as predicate, it must agree with the subject *in number and person*. When there are several subjects of different persons, the verb is put in the *first person plural*: *so ca tvaṃ ahaṃ gacchāma*, thou, he and I go. Should there be no subject of the first person, the verb is put in the *2nd person plural*: *so ca tvaṃ gacchatha*, he and thou go.
- (3) In the case of an adjective or a P. P. P. taking the place of the predicate, the adj. and the P. P. P. must agree with the subject in *gender*, and *number*: *so*

gato, he went ; *ē gata*, she went ; *taṃ gataṃ*, it went ;
so taruṇo, he is young ; *sā taruṇā*, she is young ; *taṃ*
taruṇaṃ, it is young.

- (4) But if a substantive stands in the place of a verb, no such concord of gender or number needs take place : *appamado nibbānapadaṃ* (=nibbānassa padaṃ), vigilance is the path to Nirvāna.

2nd. of adjective and substantive.

591. An adjective, or participle (which is of the nature of an adj.), when not compounded with the noun it qualifies, must agree with it in gender, number and case.

3rd. of the relative and its antecedent.

592. The relative must agree with its antecedent in gender, number and person.

- (1) The relative may be used by itself, without the noun : *yo jānāti so imaṃ gaṇhatu*, he who knows let him take this. Note that in the above the demonstrative pronoun *so* is used as a correlative.
- (2) The relative is used instead of a preceding noun : *ahaṃ, ekaṃ upāyaṃ jānāmi, yena amhe gaṇhitum na sakkissati*, I know an expedient by which he will not be able to seize us.
- (3) With the noun expressed : *yassa purisassa buddhi hoti so mahaddhano ti vuccati*, to whom there is wisdom, he is called very wealthy=he who has wisdom is said to be very wealthy.
- (4) Note that the clause containing the *relative* is put first ; sometimes the clause containing the correlative is placed first for the sake of emphasis, as : *na so pitā yena putto na sikkhāpīyati*, he is no father by whom the son his not made to learn.

(iv) SYNTAX OF SUBSTANTIVES.

593. This is properly *government*, for the term “Kāraka” expresses the relation between the noun and the verb; so that any relation existing between words not connected with a verb cannot be called a Kāraka, consequently the Genitive and the Nominative are not considered as cases, for they have no relation whatever with the verb; they are therefore called Akāraka, non-cases.

1. THE NOMINATIVE.

594. The nominative is used very much in the same way as in English; it is the subject of the verb and the latter must agree with it in number and person; see Concord of subject and predicate (590).

- (i) The Nominative is used in apposition: *Malliko Kosalarājā*, Mallika, king of Kosala.
- (ii) It is used *absolutely* in titles of books, that is, it does not take the termination proper to the nominative.: *Mahājānakajātaka*, the Birth-story of Mahājānaka.

2. THE GENITIVE.

595. The true force of the genitive is “of” and “’s” expressing *possession*.

- (i) The genitive therefore is used primarily to denote possession: *suvaṇṇassa rūsi*, a heap of gold; *rukkhassa sakhā*, the branch of the tree.
- (ii) In such examples as the above, the genitive is most often compounded with the noun it qualifies: *suvaṇṇarūsi*.
- (iii) It denotes the whole of which a part only is taken; this is called “partitive genitive”: *brāhmaṇaṃ so paṇḍito*, he is clever among brahmins; *sabbayodhānaṃ atisūro*, the bravest of all warriors; *tumhākaṃ pana ekenā pi*, but even not one of you..

- (iv) The genitive is used also with words expressing, *difference, equality, inequality* : *tassa antaram na passinsu*, they did not see the (its) difference ; *sadiso pitu*, the same as (his) father ; *tulyo pitu*, equal to his father.

Remark.—In these examples the ablative may also be used : *sadiso pitarā*.

- (v) Words meaning : *dear, or the reverse*, take a genitive : *sā brāhmaṇassa manāpā*, she (was) dear to the brahmin.

- (vi) Likewise words denoting : *honour, reverence, etc.*, : *gāmassa pūjito*, honoured of the village ; *rañño mānito* revered by (of) the king.

Remark. In these examples the Inst. may also be used : *gāmena pūjito*.

- (vii) Words of : *skill, proficiency, etc., and their opposites*, govern the genitive : *kusalā naccagītassa*, clever in dancing and singing.

- (viii) It is used with words indicating : *locality, time, distance* : *amhākaṃ Buddhassa pubbe*, before our Buddha ; *gāmassa avidūre*, not far from the village ; *upari tesam*, above them.

- (ix) *Believing in or well disposed towards* : *Buddhassa pasanno*, he has faith in the Buddha.

Remark. Here the Loc. may also be used : *Buddhe pasanno*.

- (x) It is used also with words of : *remembering or thinking of* (with sorrow), *pitying, wishing for, giving or apportioning, honouring, cleaning, filling, fearing* and a few others : *mātussa sarati*, he remembers his mother (with sorrow) ; *na tesam koci sarati*, nobody remembers

them ; *telassa davati*, he gives oil ; *purati balo pāpassa*, the fool is full of evil ; *sabbe tasanti daṇḍassa*, all fear punishment.

in these examples the Acc. may be used : *telam davati*.

Remark. Words of fearing also govern the Abl. : *kin nu kho aham sunakhā bhāyāmi* ? Why should I fear the dog ?

(xi) A genitive with a participle in agreement is called a *Gen. Absolute*. It generally denotes some attendant circumstance : *tassa bhattam bhuttassa udakam āharanti*, when he had finished his meal, they fetched him water.

(xii) Some other relations of the genitive will present no difficulty, as they have their exact parallel in English.

596. It will be seen from the remarks above that the genitive is often used instead of : the Accusative, the Ablative, the Instrumentive and the Locative. It is also used adverbially, as : *kissa*, why ? It will also be remarked that whenever the genitive is dependent on a verb, it is so on account of its *being used instead of another case*, as in : *mātussa sarati*.

3. THE DATIVE.

597. The person or object *to*, or *for* whom, something is given or done, is put in the Dative case. The Dat. is consequently used also as an *indirect* object with transitive verbs having an Acc. as direct object.

(i) The Dat., then, expresses the relations which, in English, are usually denoted by the words ; *to*, *for* : *bhikkhussa cīvaram deti*, he gives a robe to the priest ; *uddhāya paccuggacchāmi*, I will set out for battle.

(ii) the Dat. is governed by verbs expressing *praise* or *blame*, *anger*, *believing*, *disbelieving*, *assent*, *envy*, *pleasure* or *displeasure*, *injury*, *benefit*, *approval*, *forgiveness*,

salutation, blessing, hatred, abuse, concealing, worshiping, carrying. Examples: *Buddhassa silāghate*, he praises the Buddha; *yadi 'ham tassa kuppeyya*, if I should be angry with him; *duhayati disānaṃ mogho*, the flood has injured the country; *tuyhaṃ saddahāmi*, I believe thee; *svāgataṃ te*, hail to thee! *sotthi tuyhaṃ hotu*, fare thee well! *khama me*, forgive me! *mayhaṃ sapate*, he swears at, or, reviles me; *tassa sampaticchi*, he assented to it; *ussuyanti dujjanā guṇavantaṇaṃ*, wicked people envy the virtuous; *tassa atītaṃ āhāri*, he told him a story; *devā pi tesāṃ pihayanti*, even the gods desire them=envy them; *samaṇassa rocate saccaṃ*, truth pleases a monk.

- (iii) The Dat. is commonly used with the verb "to be," to express possession: *puttā me n'atthi*, no sons are to me=I have no sons.

Remark.—When the verb *hoti* is used with the Dat. to express possession, it is generally put in the *singular*, even when, as in the above example what is possessed is *plural*.

- (iv) The word, *alaṃ*, enough, fit, governs the Dat.: *alaṃ kukkuccāya*, enough of doubt! *alaṃ mallo mallassa*, sufficient is a warrior for a warrior!=a warrior is match for a warrior.

- (v) The words, *attha*, object, purpose; *hita*, benefit, blessing, and *sukha*, happiness, are used in the Dat. with the meaning respectively of: for the purpose of, for; for the benefit of; for the happiness of; and they govern a Gen.: *ropanassa atthāya*, or, *ropanatthāya*, for the purpose of sowing; *devamanussānaṃ hitāya*, for the benefit of gods and men; *tassa sukhāya*, for his happiness.

- (vi) The Dat., may denote *the purpose for which*, and then governs a Gen.: *dārassa bharaṇāya*, for the purpose of maintaining a wife=for the maintenance of a wife=to maintain a wife.

Remark.—It will be seen from this example that the Dat. in *āya* has the force of an Infinitive.

- (vii) The Dat. is also used with the verb *maññati*, to consider, esteem, when contempt is implied : *kaliṅgarassa tuyham maññe*, I consider thee as chaff=a fig for you! *jīvitaṃ tināya na maññe*, I do not consider life (so much) as grass=I do not care in the least for life.
- (viii) The place to which motion is directed is sometimes put in the Dat. *appo saggāya gacchati*, (only) the few go to heaven; *nirayāya upakaddhati*, drags down to hell; *so maṃ dakāya neti*, he takes me to the water.
- (ix) The Dat. is often used instead of the Accusative, and also of the Locative.

598.

4. THE ACCUSATIVE.

- (i) The Accusative Case is generally governed by transitive verbs : *rathaṃ karoti*, he makes a carriage; *āhāro balaṃ janeti*, food produces (=gives) strength.
- (ii) All verbs implying motion govern the Acc. : *nagaraṃ gacchati*, he goes to town; *Bhagavantam upasāṃkamitvā*, having approached the Blessed One.
- (iii) Verbs having the meaning of, to choose, to name, to call, to appoint, to ask, to make, to know, to consider, etc., take two Accusatives, one a direct object and the other a factitive or indirect object : *puriso bhāraṃ gāmaṃ vahaṭi*, the man carries the load to the village; *purisaṃ gacchantam passati*, he sees the man going; here *gāmaṃ* and *gacchantam* are the factitive objects.
- (iv) Causative Verbs likewise govern two Accusatives : *puriso purisaṃ gāmaṃ gamayati*, the man causes the man to go to the village; *ācariyo sissaṃ dhammaṃ pāṭheti*, the preceptor causes the disciple to read the Doctrine.

Remark.—In such examples the Instrumentive may be used instead of the *factitive* object: *sāmiko dāsena* (or *dāsaṃ*) *khajjaṃ khādapeṭi*, the master causes the slave to eat the food; *purisena* (or *purisaṃ*) *kammaṃ kāreti*, he causes the slave to do the work.

- (v) When the roots: *vas*, to live; *thā*, to stand; *si*, to lie down; *pad*, to go, step; and *vis* to enter, are preceded by the verbal prefixes: *anu*, *upa*, *abhi*, *adhi*, *ā* and *ni*, they govern the Acc.: *gāmam upavasati*, he lives near the village; *nagaram adhivasanti*, they dwell in the village; *mañcam abhinisideyya*, he ought to sit on the cot; *Sakkassa sahabyatam upapajjati*, got into companionship with Çakra—he went to Çakra's heaven.
- (vi) The Acc. is used for the Loc.: *nadim pivati*=*nadiyam pivati*, he drinks in the river; *gāmam carati*=*gāme carati*, he roams in the village.
- (vii) The indeclinables: *abhito*, near, in the presence of, on both sides; *dhi*, *dhi*, Woe! Fie! Shame! as well as the expression: *dhi-r-atthu*, Woe, shame be to! *antarā*, between, on the way; *parito*, around, everywhere, on every side; *anu*, by the side of, inferior; *pati*, to, towards, for, near; *pari*, around; *upa*, inferior to; *antara*, except, without; *abhi*, before, govern the Accusative: *abhito gāmam vasati*, he lives near the village; *dhi brāhmaṇassa hantāram*, woe to whom strikes a brahmin! *dhi-r-atthu mam putikāyam*, shame on that foul body of mine! *upāyam antarena*, without expedient; *mam antarena*, excepting me, *antarā ca rājagaham*, and on the way to Rājagaha; *parito nagaram*; around the village; *sādhu Devadatto mātaram anu*, Devadatta is kind to his mother; *anu Sāriputtam*, inferior to Sāriputta; *pabbattam anu*, by the side of the mountain; *sādhu Devadatto mātaram pati*, Devadatta is kind to his mother; *nadim Nerañjaram pati*, near the river Nerañjara; *upa Sāriputtam*, inferior to Sāriputta.

- (viii) Duration of time is put in the Acc.: *divasaṃ*, the whole day; *taṃ khaṇaṃ*, at that moment; *ekaṃ samayaṃ*, once upon a time.
- (ix) Ordinals in the Acc., denote "number of times": *duṭṭhiyaṃ*, for the second time; *tatiyaṃ*, for the 3rd time.
- (x) Distance is also expressed by the Acc.: *yojanaṃ gacchati*, he goes one league.
- (xi) The Acc. is very often used adverbially: *khippaṃ gacchati*, he goes quickly; *hatthanillehakaṃ bhunṇati*, he eats "licking his hands."

Remark.—This is called the adverbial accusative.

599.

5. THE INSTRUMENTIVE.

- (i) The *agent* by whom or *instrument* with which an action is performed is put in the Inst.: *cakkhunā rūpaṃ passati*, (one) sees forms with the eye; *hatthena kammaṃ karoti* (one) does work with the hands; *dāseṇa kato*, done by the slave.
- (ii) The Inst. shows cause or reason: *rukko vātena oṇamati*, the tree bends down on account of the wind; *kammunā vasalo hoti*, he is a pariah by reason of his work.
The Inst. can therefore be translated by such expressions as: *by means of*; *on account of*; *through*; *by reason of*; *owing to*.
- (iii) The conveyance *in* or *on* which one goes is put in the Inst.: *yānena gacchati*, he goes in a cart; *vimānena gacchimsu*, they went in a flying mansion; *hatthinā upasaṅkamati*, he approached on his elephant.

- (iv) The price at which a thing is bought or sold is put in the Inst.: *kaḥāpanena no dethā*, give it to us for a kaḥāpana (a small piece of money); *satasaḥassena vikiṇitvā*, having bought it for 100,000 (pieces of money).
- (v) The direction of route, or the way *by* which one goes is shown by the Inst.: *tā sāladvārena gacchanti*, they went by the gate of the hall; *kena maggena so gato*, (by) which way did he go?
- (vi) It is used to denote infirmity or bodily defects, the member or organ affected being in the Inst.: *akkhinā so kāṇo*, he is blind of one eye; *hatthena kuṇi*, having a crooked hand.
- (vii) Words expressing, birth, lineage, origin, nature, are put in the Inst.: *jāṭiyā khattiyo Buddhho*, Buddha is a kṣatriya by birth: *pakatiyā bhaddako*, good by nature.
- (viii) The Inst. expresses the time *in* which: *divasena patto*, arrived in one day; *ena māsena nagaraṁ gacchi*, he went to the city in a month.
- (ix) Also the time *at* which: *tena samayena*, at that time...
- (x) It expresses companionship, and is then generally used with the indeclinables, *saha* or *saddhiṁ*, with, together with: *nisīdi Bhagavā saddhiṁ bhikkhsaṅghena*, the Blessed One sat together with the assembly of the monks.
- (xi) The expressions "what is the use of," "what use to ...," "what benefit by..." etc., are expressed in Pāli by the Inst. of the thing and the Dat. of the person: *kin te jatāhi dummedha*, what good to thee, O fool, by matted hair? *kin nu me Buddhena*, what need have I of Buddha? = what do I care for a Buddha?

(xii) The word *attho*, desire, need, want, takes an Inst. of the object desired or wanted and a Dat. of the person: *maṇinā me attho*, I want a jewel (*lit.*, to me is need of, or desire for a jewel).

(xiii) *Alaṃ*, enough, governs also this case: *alaṃ idha vāseṇa*, enough of living here: *alaṃ Buddhena*, Bud. is sufficient for me.

(xiv) Words denoting "separation" are generally construed with the Inst.: *piyehi vippayogo dukkho*, separation from those we love is painful.

(xv) The indeclinables, *saha*, *saddhiṃ*, *samaṃ*, with, at; *vinā*, without, except, govern the Inst.: *vinā doseṇa*, without fault.

Remark.—*Saha*, sometimes expresses "equality": *puttena saha dhanavā pitā*, a father as rich as his son.

(xvi) Verbs meaning "to convey, to carry, to fetch" etc., take the Inst. of the place of carrying: *sisena dāruka-lūpaṃ ucchuṅgena paṇṇaṃ ādāya*, taking a bunch of firewood on her head and greens at her hips....

(xvii) The Inst. is often used adverbially (see above).

(xviii) It is also governed by many prepositions.

600.

6. THE ABLATIVE.

(i) The primary meaning of the Ablative is that expressed by the word "from;" that is, it expresses separation; it expresses also many other relations, in which the principal idea of separation is more or less discernible.

(ii) Separation: *gāmā apenti*, they left the village; *so assā patati*, he fell from the horse.

(iii) Direction from : *Avīcīto upari*, above the Avīcī Hell; *uddham pādatalā*, (from) above the sole of the foot.

(iv) The place "wherein" an action is performed is put in the Abl.; in such cases a gerund is sometimes understood according to native grammarians, but the student will remark that these expressions have their exact parallel in English: *pāsādā oloketi*, he looks from the palace, is said to be equivalent to: *pāsādam abhirūhitvā pāsādā oloketi*=having ascended the palace he looks from the palace.

(v) Measure of length, breadth or distance is put in the Abl.: *dighaso navavidatthiyo*, nine spans long; *yojanam āyāmato*, a league in length; *yojanam vitthārato*, a league in breadth.

Remark.—In these examples the Inst. may also be used: *yojanam āyāmena*, *yojanam vitthārena*.

(vi) That from which a person or animal is warded off or kept off is put in the Abl.: *yavehi gāvo rakkhati*, he keeps off the cows from the barley; *taṇḍulā kāke vāreti*, he wards off the crows from the rice.

(vii) With verbs meaning to "hide, conceal," the person from whom one wishes to hide is in the Abl.: *upajjhāyā antaradhāyati sisso*, the pupil hides himself from his preceptor.

Remark.—In such expressions, the Gen. may also be used: *antaradhāyissāmi samanassa Gotamassa*, I will hide myself from the samaṇa Gotama.

(viii) When the verb "antaradhāyati" means, to vanish, to disappear, the place from which one vanishes is put in the Loc.: *Jetavane antaradhāyitvā*, having disappeared from the Jetavana monastery.

(ix) But when "natural phenomena" are referred to, the Nom. is used: *andhakāro antaradhāyati*, darkness disappears.

(x) Verbs meaning "to avoid, to abstain, to release, to fear, abhor" also govern the Abl.: *pāpadhammato viramati*, he refrains from sin; *so parimuccati jūtiyā*, he is released from existence: *corehi bhāyāmi*, I am afraid of thieves.

(xi) The Abl. also shews "motive, cause, reason" and can be translated by *for, on account of, by reason of, through*, etc.: *vācāya marati*, he died on account of his speech; *śīlato naṃ paśāmsanti*, they praise him for his virtue.

Remark.—In these examples, the Inst. may be used as well: *śīlena paśāmsanti*.

(xii) It is used with words showing "proximity" *gāmā samīpaṃ*, near the village.

Remark.—In these examples, the Gen. may also be used.

(xiii) Verbs meaning "to be born, to originate from" etc., govern the Abl.: *corā jāyati bhayaṃ*, from a thief fear arises.

(xiv) The following indeclinables govern the Abl: *ārakā*, far from, afar—*ārakā tehi Bhagavā*, far from them is the Blessed One; *upari*, above, over—*upari pabbatā*, over the mountain. So: *pati*, against, instead, in return; *rite*, except, without; *aññatra*, *vinā*, without, except; *nānā*, different, away from; *puthu*, and, before a vowel, *puthag*, separately, without, except; *ā*, till, as far as; *yāva*, till, as far as; *saha*, with; *Buddhasmā pati Sāriputto*, Sar. takes the place of Bud.: *rite saddhammā*, without the true Doctrine: etc.

- (xv) It should be noted that the Abl. is *very frequently used*, instead of the Instrumentive, the Accusative, the Genitive and the Locative. For instance: *vinā saddhammā*, or *vinā saddhammanī*, or *vinā saddhammena*.

601.

7. THE LOCATIVE.

- (i) The Locative shews the place *in* or *on* which a thing or person is, or an action is performed; it is therefore expressed in English by "in, on, upon, at." *kaṭe nisīdati puriso*, the man is sitting on the mat; *thāliyaṃ odanaṃ pacati*; he cooks the food in a cooking-pot.
- (ii) The Loc. shews the "cause, reason or motive" of an action: *dīpī cammesu haññante*, the panther is killed for its skins; *kuñjaro dantesu haññante*, the elephant is killed for his tusks.
- (iii) It denotes the time *when* an action takes place: *sāyaṇhasamaye āgato*, he came in the evening.
- (iv) When the pre-eminence of an individual (thing or person) over the whole class to which he belongs, is implied, as well as with adjectives in the Superlative degree, the noun with respect to which such pre-eminence or such superlative degree of excellence is shewn is put in the Loc. or in the Gen.: *manussesu khattiyo sūratamo*, the kṣatriya is the most valiant of men, or *manussānaṃ khattiyo sūratamo*; *kaṇhā gāvisu sampannakhīratamā*, of cows, the black one abounds most in milk, or, *kaṇhā gāvīnaṃ sampannakhīratamā*.
- (v) The following words govern the Locative and the Genitive as well, *sāmī*, master, owner; *issaro*, king, lord; *adhipati*, chief, lord; *dāyādo*, an heir; *patibhū*, substitute, surety; *pasūto*, offspring, child; *kusalo*, clever, expert; *goṇesu sāmī*, an owner of oxen, or *goṇānaṃ sāmī*; etc.

- (vi) Words signifying "to be happy, contented, eager" govern the Loc. as well as the Inst.: *ñānasmim ussuko*, eager for wisdom, or *ñānena ussuko*; *ñānasmim pasidito*, contented with wisdom, *ñānena pasidito*.
- (vii) Words signifying "reverence, respect, love, delighting in, saluting, taking, seizing, striking, kissing, fond of, adoring," govern the Loc., *pāpasmim ramati mano*, the mind delights in evil; *bhikkhūsu abhivādeni*, they salute the monks; *pāde gahetvā papāte k'ipati*, took him by the feet and threw him in the precipice; *purisaṃ sise paharati*, struck the man on the head.
- (viii) The Loc. is used sometimes to shew that one does not take any account of something or person: *rudantasmim dārake pabbaji*, he left the world in spite of his son weeping; The genitive also may be used: *rudantassa dārakassa pabbaji*. (See: Vocative and Genitive Absolute).
- (ix) The Loc. is employed to denote superiority or inferiority, with the words "upa" and "adhi" respectively: *upa khāriyaṃ dono*, a doṇa is inferior to a khāri; *adhi Brahmadaṭṭe Pañcalā*, the Pañcalas are under Brahmadaṭṭa's supremacy; *adhi deveṣu Buddho*, the Bud. is above the gods.
- (x) It is used to denote "proximity": *nadiyaṃ sassaṃ*, corn near the river; *tassa paṇṇasālaya hatthimaggo hoti*, near his leaf-hut there is an elephant-track.
- (xi) The Loc. is used *absolutely*, with a *participle* in the same case as itself (see, Absolute Construction).
- (xii) In lexicons, the Loc. is used to signify "in the sense of": *ru sadde*, (the root) ru, is used in the sense of "making noise."
- (xiii) Words denoting "fitness, suitability" govern the Loc.: *tayi na yuttam*, not fit for thee; the Gen. is used in the same sense: *tava na yuttam*.

- (xiv) The Loc. is extensively used *instead* of other Cases, and the student must be prepared to meet the Loc. where very often he would expect to find some other case. Let him note that in *almost* all instances, the Case for which the Loc. stands may be and is, used.
- (xv) The Loc. is used for the Gen. (see, above, v).
- (xvi) It is used for the Inst. : *pattesu piṇḍāya caranti*, they go about *with* bowls for their food.
- (xvii) It is also used instead of the Dat. : *sanghe dinnam mahapphalam*, offerings *to* the Clergy are very meritorious.
- (xviii) The Loc. is used for the Ablative : *kadalidesu gaje rakkhanti*, they keep off the elephants from the plantain-trees.
- (xix) The Loc. is frequently used adverbially : *atīte*, formerly.

8. THE VOCATIVE.

602. The Vocative Case does not require any explanations : it is used exactly as in English.

603. THE GENITIVE AND LOCATIVE ABSOLUTE.

(i). When a noun or a pronoun in the *Locative* or *Genitive* is used with a participle in the same case as itself, the construction is called, *Locative Absolute* and *Genitive Absolute* respectively. The Locative Absolute construction is met with much more often than the Genitive Absolute construction. There is also found, now and then, a *Nominative Absolute* construction but far less common than the other two.

(ii). The Locative, Genitive and (sometimes) the Nominative Absolute, may often be translated by "when, while, since" and sometimes by "although": *tesu vivadantesu Bodhisatto cintesi*, while they were disputing, the Future Buddha thought; *suriye atthaṅgate*, when the sun had set=after sunset; *gāvisu dayhamānāsu gato*, he went when the cows were being milked; *asaniyā pi sise patantiyā*, although the thunderbolt were falling on their head.

(iii). *Sati*, the locative singular of *santo*, Pres. part. of the verb *atthi*, to be, besides having the above meanings, may also often be translated by "if," "such being the case": *atthe sati*, if there be need; *evaṃ sati*, such being the case; *payoga sati*, when there is occasion. With feminine words, *sati* is also used, although it should be, *satiyā* (fem.): *pucchāya sati*, if the question be asked; *rucsiyā sati*, had he the desire, if he had the wish.

(iv). The Genitive Absolute is not quite so frequently used as the Loc. Absolute, although found often enough: *sākunīkassa gumbato jālaṃ mocentass' eva*, even while the fowler was disengaging the net from the bush; *tesaṃ kilantānaṃ yeva suriyatthaṅgatavelā jātā*, while even they were sporting, it became dusk.

(v). The Nominative Absolute is the least common: *gacchanto bhāradvājo so*, Bhāradvaja having gone, he..., *yāyamāno mahārājā addā*, as the king was going, he saw.

Remark.—The Gen. Absolute is frequently used to shew "disregard, contempt," it can then be translated by "in spite of, notwithstanding." For example see above (viii p. 312, viii).

604. (v) SYNTAX OF THE ADJECTIVE.

(i). As has already been said whenever an adjective is not in composition with another word, it must agree with the word it qualifies in number, gender and case.

(ii). Adjectives in the comparative degree require an Ablative: *śīlāṃ eva sutā seyyo*, virtue is better than learning.

(iii). Comparison is also expressed by an Abl. followed by an adjective in the positive degree: *mādhurā pātali-puttakehi abhirupā*, the people of Madhura are more handsome than those of Pāṭaliputta.

(iv). It is also expressed by the indeclinable *varami*, better, with an Abl.: *tato varam*, better than that.

(v). When "the better of two" is to be expressed, a Gen. is used with the positive degree: *tumhākāṃ dvinnam ko bhaddako*, of you two who is the better?

(vi). Superlative adjectives are used with the Gen. or the Loc., for examples see above (Locative iv, p. 311).

(vi) SYNTAX OF PRONOUNS.

605.

1. Personal Pronouns.

(i). The personal pronouns are used much in the same way as in English, and do not call for particular remarks, except, perhaps, the enclitic forms of *aham* and *tvaṃ* (289-b, c; 291 c).

(ii). The enclitic forms of *aham*: *me* and *no*, and those of *tvaṃ*: *te* and *vo*, are never used at the beginning of a sentence nor immediately before the particles *ca*, *vā* and *eva*: *detu me*, let him give to me; *tava vā me hotu*, be it thine or mine; *kammam no nitthitam*, our task is finished; *ko te doso*, what is thy fault? *kaham vo rājā*, where is your king?

(iii). With verbs, the personal pronouns are frequently understood, as the endings of the tenses clearly indicate also the person as: *gacchati* (he) goes=so *gacchati*; *gaccheyyāmi*, (I) should go=*aham gaccheyyāmi*, etc.

(iv). The personal pronoun *so*, *esā*, *taṃ* is also used as a demonstrative and as an article. See Concord (589). Therefore, *so puriso* may mean according to the context: the man, or, that man.

(v). *Tasmā* (abl.), is used adverbially in the sense of "therefore, accordingly, thereby"; with the same meanings it is also followed by *hi* and *tī ha* (=iti ha): *tasmā hi paññā ca dhanena seyyo*, and therefore is wisdom better than riches; *tasmā tī ha bhikkhave*, accordingly, O! monks.

(vi). The Inst. *tena*, is used with the same meanings as *tasmā*: *tena taṃ madhuraṃ*, therefore, on that account, it is sweet. *Tena* followed by *hi* means "well! very well! all right! well then!" *tena hi khādāpessāmi naṃ tī*, very well, then, I'll make you devour him.

(vii). *Naṃ* and *enaṃ* (295, 300), are used when something or some one already mentioned is referred to. See (296).

606. 2. Demonstrative Pronouns.

(i). *Eso*, *esā*, *etaṃ* (298), refer to what is near, and mean: this, *esā itthī*, this woman; it may be used *nirupakāro esa*, this (fellow) is useless.

The same remarks apply to *ayaṃ* and *asu*, this.

Remark.—*Esa* is often used for *eso*, *sa* for *so*.

(ii). The neuter *etaṃ* (=etaṃ, 302), is used with the verb *hoti* and the Gen. of the person, and the expression is then equivalent to "to think": *tassa etaṃ ahoṃi*, he thought...(lit. = of his this was).

607.

3. *The Relative.*

(i). We have already explained the Relative (592); only a few of its most important peculiar uses need be mentioned here :

(ii). *yo* (311) is used with the Indefinite *koci* (319) : *yo koci*, whoever, anyone ; *yañ kiñci*, whatsoever, anything. See (314-a, b).

(iii). The neut. sing. *yam* is frequently used adverbially in the sense of "as, that, because, since, seeing that, if, when" *taṃ bahum yaṃ pi jīvāsi*, it is much *that* thou livest.

(iv). The Inst. *yena*, is used as an adverb, meaning "whereby, by which, for which, because" : *yena naṃ gaṇhissāmi*, by which I shall catch him.

(v). When motion to a definite place is expressed, *yena*, where, is used with *tena*, there : *yena Bhagavā ten' upasaṅkati*, he went to Buddha (*lit.*=where was Bud. there he approached.)

(vi). *yasmā* (Abl.), is used in the sense of "because", and is then generally followed by *tasmā*, therefore ; *yasmā tvam na jānāsi tasmā bālo 'si ti*, because thou doth not understand, therefore art thou a fool.

608.

4. THE INTERROGATIVE.

(i). The interrogative pronoun *ko* (316), may be used by itself or with a noun or pronoun : *ko pana tvam*, who art thou ? *ke ete*, who are these ? *kā dārikā*, which girl ?

(ii). *Kena* (Inst.) used with *attho* and the Dat. of the person, forms such expressions as "what do you want," etc. : *kena te attho*, what are you in need of ?

(iii). *Kena* (Inst.), *kasmā* (Abl.) and *kissa* (Gen.), are used adverbially with the meaning of "why ? wherefore ?"

(iv). *Kim* is much used with the Inst. to express "what is the use of?": *kim me jīvītena*, what is the use to me of life?

5. THE INDEFINITE.

609. The indefinite pronoun (319), does not present any peculiarity: *mā idhakoci pāvīsi*, let nobody enter here *kiñci bhayaṃ*, any danger.

(vii) REPETITION.

610. To express "plurality, totality, distribution, variety, multiplicity," etc., words are sometimes repeated: *tesu tesu thānesu*, in various places; *tam tam kathaya-mānā*, saying this and this. *Yo*, thus repeated means "whoever, whatever, whichever": *yam yam gūmaṃ*, whatever village; *itarā ten' eva niyāmena yā yā kiñci katheti tassā tassā upari kacavarāṃ chaddesi*, and in this way the other (woman) threw the refuse on whomsoever said anything; *so ditthaditthamanusse jīvita-kkhamā pāpeti*, he kills all whom he sees; *gatagataṭṭhāne*, in every place; *yena kena*, by whatever...; *ubbāhiyati so so* every one is put to flight.

611. (vii) SYNTAX OF VERBS.

- (i) The Concord of the verb with its subject has already been noticed (590, 1st).
- (ii) The Present Tense denotes an action taking place now, a fact existing at the present time: *so bhāyati*, he is afraid; *sā pacati*, she cooks.
- (iii) The present tense often expresses the continuance of an action and is equivalent to the present progressive: *sā gabbhe nisīdati*, she is sitting in her private room.
- (iv) Habit, custom and general truth, are expressed by the present tense: *sabbe maranti*, all (men) die; *bhikkhu sīlāṃ ācarati*, a monk practices virtue.
- (v) The present is sometimes used with a future signification; *kim karomī*, what shall I do?

- (vi) The present is extremely frequent in narrations when recounting past events as if they were *actually* happening, this is called the *Historical Present*,: so *pañcamānavakasatāni sippam ugganhāpeti*, he taught five hundred young men (*lit.*, he teaches, etc.).
- (vii) When no interrogative particle is used, interrogation is sometimes expressed by placing the present tense at the beginning of the sentence: *rocasi tvam upāsaka*, grieveest thou, O layman?

Remark.—Other tenses may also be used in the same way to mark interrogation.

612.

THE PAST TENSE.

Perfect, Imperfect and Aorist.

- (i) The Perfect and the Imperfect tenses present no difficulty, they are as a rule used in the sense of a *general past*, and they do not require any notice. Let it be borne in mind, however, that the Perfect is but seldom used; that the Imperfect, though more frequent than the Perfect, does seldom differ from it in meaning, and last, that the Aorist has generally displaced these two tenses and superseded them.
- (ii) The Aorist is the principal past tense in Pali and is therefore extensively used; it expresses indefinite past time, but also includes the present day. The Aorist may be translated by the Present Perfect or the Past Indefinite (See 402): *catuppādā pi ekam siham rājānam akkamsu*, the quadrupedes made a lion king: *mukhe pahari*, struck him on the mouth; *kena karanena rodi*, why did you cry? *brāhmaṇo elakena saddhiṃ vicari*, the brahmin walked about with the goat.
- (iii) The indeclinable *mā* is used with the Aorist to express prohibition: *elaka, mā bhāyi*, O! goat, fear not! *mā puna evarūpaṃ akkasi*, do not do so again; *tāta, mā gami*, dear son, do not go.

613.

FUTURE TENSE.

- (i) The Future expresses simple futurity: *ahaṃ gacchāmi*, I shall go; *te marissanti*, they will die.
- (ii) The future is also used as a mild form of the Imperative, when courteously giving a command: *tvaṃ tassa bandhanam dantahi khādisasi*, cut his bonds with thy teeth.
- (iii) The future is used to express simple condition, with the particles *ce*, *sace* and *yadi*, : *yadi tvaṃ yāguṃ pacisasi ahaṃ pivissāmi*, if thou wilt cook the gruel, I shall drink it; so *tañ ce labhissati*, *tena saddhiṃ gaccha*, if he get it, go with him.
- (iv) *Bhavissati*, the 3rd. pers. sing. of *bhavati*, to be, is often used in the sense of "it must be that...": *corā pathamam ñeva bherisaddam sutvā issarabheri bhavissati ti palūyitvā*, the thieves on first hearing the beating of the drum, (said) 'It must be the drum of an official' and fled; *ayaṃ me putto bhavissati*, he must be my son.
- (v) *bhavissati*, preceded by the negative particle *na*, may be translated by "it cannot be": *nāyaṃ issarabheri bhavissati*, this cannot be an official's drum.
- (vi) *Jānissāmi*, the 3rd. pers. sing. of *jānāti*, to know, is often used idiomatically in the sense of "I'll see": *hotu, pacchā jānissāmi*, let it be, I 'll see (to it) afterwards.

614.

THE OPTATIVE.

- (i) The Optative expresses "probability, capability, fitness, assent or permission, command, wish, condition" and is also used in laying down rules and precepts.
- (ii) Fitness: *tvaṃ tattha gaccheyyāsi*, you should go there.

- (iii) Wish : *aham imam tumhākaṃ bhājetvā dadeyyam*, I would divide and give it to you, but...
- (iv) Command : *tvaṃ pana ito patthāya ovādānusāsaniyam dadeyyāsi*, but thou henceforward, give us instructions and admonitions ; *udarena nipajjeyyāsi*, lie on thy belly.
- (v) Probability : *api ca nāma gaccheyyāmi*, I may go.
- (vi) When expressing condition, it is usually preceded by "ce, sace or yadi, if" : *sāmi, sace imāya velāya tava sapattam passeyyāsi, kin ti taṃ kareyyāsi* ? lord, if, at this time, thou shouldst see thy enemy, what wouldst thou do to him ?
- (vii) To express supposition, the word *yathā* is sometimes used with the Optative : *yathā mahārāja kocid eva puriso padīpaṃ padīpeyya...*, were, mahārāja, a man to light a lamp...
- (viii) Assent : *tvaṃ idāni gaccheyyāsi*, thou mayest now go.

THE CONDITIONAL.

615. The Conditional expresses an action unable to be performed on account of some impediment in the way of its execution : *so ce taṃ yānaṃ alabhissā agacchissā*, he would go if he could get that vehicle ; *bho sattha-vāsino, sace esa rukkhāṃule caṅkamanatāpaso ajja nūbhavissā, sabbe mahāvilopam patta abhavissatha*, O ! merchants, had not to-day this ascetic been walking to and fro at the foot of this tree you should all have been completely pillaged.

616.

THE IMPERATIVE.

- (i) The Imperative is used in giving commands: *tena hi, gaccha*, very well, go!
- (ii) It express entreaty: *Bhante Bhagavā appossukko viharatu*, Lord, let the Blessed One now live free from cares.
- (iii) Benedictions, blessings: *vassasatāṃ jīva*, may you live a hundred years!
- (iv) With *mā* prefixed, the Imperative 2nd. person expresses simple prohibition (cf. Aorist 612, iii) *mā evaṃ karotha*, do not do so!
- (v) The Imperative 3rd. pers. sing. of *bhavati*, to be, is often used idiomatically, with the meaning of "very well": *hotu, ahaṃ jānissāmi*, very well, I'll see (to it).

617.

THE INFINITIVE.

- (i) The Infinitive shews "purpose, motive, intention." It is used *actively* as well as *passively*. *Uyyānapālo chaddetum upāyaṃ na passati*, the gardener saw no means of throwing (them) away; *taṃ gantum na dassāmi*, I will not let him go.
- (ii) The Infinitive is used with verbs meaning "to wish, to try or strive, to begin, to be able": *sā roditum ārabhi*, she began to cry; *na koci mayā saddhiṃ salapitum sakkoti*, no one can converse with me; *sā pavisitum na icchati*, she did not wish to enter; so *taṃ ukkhipitum ussahati*, he endeavoured to lift it.
- (iii) The verb *dadāti*, to give, after an Inf. means "to let, to allow" and the verb *labhati*, to obtain, means "to be allowed": *taṃ paharitum na dassāmi*, I will not allow him to be struck; *gehabahi nikkhamitum ala-bhanto*, not being allowed to go out of the house...

(iv) Verbs like *vattati*, to behove, to be fit, proper, and adjectives like *yutto*, having the same meaning, are much used with the Inf.; in the case of *vaṭṭati*, the Instrumentive is used of the person who ought to do the act: *ettha dāni mayā vasitum vattati*, it now behoves me to live here; it is used also impersonally: *taṃ haratūṃ vattati*, the best is to kill him—it is proper, fit, to kill him. *Evam kathitūṃ na yuttam*, it is not proper to speak thus.

(v) The indeclinables *labbhā*, possible, allowable and *sakkā*, possible, able, are used with the Inf.; *sakkā* is used much in the same way as *vaṭṭati*, that is, actively or passively, and often with the Inst. of the person; the verb *hoti* frequently follows *sakkā*: *sakkā hoti methunam dhammam paṭisevitum*, it is possible to practise fornication; *etasmim thāne na sakkā vasitum*, it is impossible to live in this place; *idaṃ na labbhā evam katum*, it is not possible to do it in this way.

(vi) When *kāmo*, wishing, desirous, is compounded with an Inf., final *m* of the Inf. is dropped: *devatūya balikammam kāretukāmo*, wishing to make an offering to the god.

618.

THE GERUND.

(i) The Gerund always denotes an action completed before another; it may be translated by the word "having" followed by a past participle as: *gantvā*, having gone; or by the past tense followed by the conjunction "and": *gantvā*, he went and.....; the gerund, therefore, being very extensively used, is the most common connective in Pāli, and practically does away with the Pāli conjunction equivalent to the English "and," connecting two sentences. So *taṃ ukkhipitvā gharam netvā catudhā vibhajitvā dānādāni puñṇāni katvā yathākammam gato*, he lifted it up, took it home, divided into four parts and, practising alms-giving and other good deeds, went according to his deeds.

- (ii) The word *va* (=eva) following a gerund, may be translated by "as soon as": *taṃ vacanaṃ sutvā va*, as soon as he heard these words.....; *so vānaro attano puttāṃ disvā va*, the monkey, as soon as he saw his offspring...
- (iii) The particle "*api*," coming after a gerund, may be translated by "although": *akataññū puggalo cakkavat-tirajjaṃ datvā pi tosetum na sakkā*, an ungrateful man cannot be satisfied although he be given universal sovereignty.
- (iv) Before a gerund, *a* may be translated by "without": *papañcaṃ akatvā*, without making delay=without any delay; *ekaṃ pi akilamētvā*, without harming even one person.
- (v) Some gerunds are used prepositionally; the principal of them are: *paṭṭhāya*, since, beginning from, from, after; *sandhāya*, with reference to, concerning; *ārab-bha*, concerning, with reference to; *siñcecca*, intentionally; *asallakhetvā*, inadvertently, unawares: *nis-sāya*, *upanissāya*, on account of, through, near; *ādāya*, with; *paṭicca*, by, through, on account of; *thapētvā*, except, excepting.
- (vi) The Gerund may sometimes be translated by the present participle: *idhāgantvā ahaṃ coraṃ passim*, coming here, I saw the thief.
- (vii) The Gerund may have a passive signification: *corajē-thakena gahētvā*, having been seized by the robber chief.

THE PARTICIPLES.

619.

The Present Participle.

- (i) The Present Participle may generally be translated by "while, whilst," which sense is inherent in it; this participle always expresses contemporaneity of action: *attano gāmaṃ gacchanto corāṭavim patvā*, while going

to his village he came upon a forest inhabited by thieves ; *tattha gantvā mātaram patijagganto vāsam kappesi*, he went and, taking care of his mother, took up his abode there.

- (ii). It must be remembered that participles are of the nature of adjectives (439) and must agree with the word they qualify in the same way as adjectives : *avīcinarayam gacchantā sattā.....*, persons going to the Avīci Hell; *āgacchantam tam disvā pi*, although he saw him coming....
- (iii) The present participle is sometimes used substantively, and may be translated by " he who " (does the action expressed by the verb) : *idam pana paralokam gacchantassa pātheyyam bhavissati*, but this will be provisions for him who goes to the other world : *paralokam gacchanto ekam kahāpaṇam pi gahetvā na gacchati*, he who goes to the other world does not take even one farthing with him.
- (iv) The present participle may also sometimes be translated by a conditional clause : *tam labhanto jīvissāmi alabhanto idh' eva marissāmi*, if I obtain her I shall live, if not, in this very spot will I die ; *addhamāse sahaṣṣam labhanto upattahissāmi deva*, if I get a thousand every fortnight, I'll serve thee, Lord ; *evam karonto lacchasi akaronto na lacchasi*, if you do so you'll get it, if not, you will not get it.
- (v) The particle *pi* (=api) following a pres. part., may be rendered by " although " : *pitarā vāriyamāno pi*, although prevented by his father ; *tam apassanto pi*, although not seeing him.

620.

2. The Past Participles.

- (i) There are two past participles, the Perfect Active (231, 465) and the Passive Perfect (450, ff).

- (ii) The perfect active participle presents no difficulty whatever : *so sīham ādinnavā*, he having captured the lion ; *bhattam bhuttāvī*, having taken his meal.
- (iii) The passive perfect participle is very often used as a predicate instead of a finite verb (see Concord of Subject and Predicate 590) ; it can then be translated by a past tense.
- (iv) The P. P. P. of roots implying motion, and of transitive roots, take an accusative ; *sakanivāsam eva gaṇo*, he went to his own place.
- (v) When the P. P. P. is thus used predicatively, the verb "*hoti*," to be, is generally understood after it.
- (vi) The *agent* of a P. P. P. is as a rule put in the Instrumentive case : *layā pañham puttām*, by her the question was asked=she asked the question ; *sāsanam mayā likkhitam*, a letter has been written by me=I have, etc.
- (vii) Not seldom the P. P. P. may be translated by a pres. participle : *tato uppatito vijjullatā viya vijjotamāno paratīre atthāsi*, springing from there, he reached the other shore as a lightening flash.

621.

3. The Future Participle.

- (i) The future Participle (499). denotes that the agent *is about to* perform the action or undergo the state expressed by the root : *ratthā rattham vicarissam*. I am going (=I am about to go) from kingdom to kingdom ; *tam gantham racissam aham*, I am about to compose that book.
- (ii) It also shews purpose, intention, as may be seen by the 2nd example in (i) above.
- (iii) It shews simple futurity : *nāham puna upessam gabhaseyyam*, I shall not be reborn again.

622. 4. *The Future Passive Participle.*

- (i) The Future Passive Participle conveys the idea of "fitness, necessity, obligation;" it denotes that what is expressed by the root *is to be*, or *ought to be*, or *is fit to be* or *must be* done or undergone: *mayā kattabbam kammam nitthitam*, the work which was to be done by me is finished; *sace so deso uklāpo hoti so deso sammajjitabbo*, if the place be dirty it ought to be swept; *na navā bhikkhū āsanena patibāhetabbā*, young monks should not be ousted from their seat.
- (ii) From the above examples, it will be seen that the F. P. P. must agree with the subject in gender, case and number.
- (iii) It is much used impersonally: *kinnu kattabbam*, what is to be done? *ettha ca imāni suttāni dassetabbāni*, and 'in this connection, these passages (from the Scriptures) should be pointed out; *iminā nayena veditabbo*, it must be understood in this way.
- (iv) It will be, from the above examples, remarked, that the *agent* is put in the *Instrumentive*.
- (v) *Bhavitabbam*, used with the Inst. of the thing or person, is frequently used in the sense of "it must be that, one should or ought to": *majjhatten' eva bhavitabbam*, one should be indifferent to...; *visayojitāya etāya bhavitabbam*, this must have been mixed with poison.

623. (ix) SYNTAX OF INDECLINABLES.

- (i) The following are used correlatively:
- yathū*, as...*tathā*, so; *yavā*, so long...*tavā*, that long=as long as; *yadā*, when...*tadā*, then; *yattha*, where...*tattha*, there.
- (ii) *ca...ca...*, both...and; *so ca ahañ ca*, both he and I.

vā...vā..., whether...or: *bhāsatī vā karoti vā*, whether he speaks or acts.

pi...pi..., both...and *siñcati pi siñcāpeti pi*, both sprinkles and causes to sprinkle.

(iii) *ca...ca...*, and *vā...vā...* when in a negative sentence, are equivalent to : neither...nor.

(iv) *ca* and *vā* used singly, never come at the beginning of a sentence.

(v) *eva*, and, before a vowel, *yeva*, is used to emphasize the idea expressed by a word, and may be translated "very, just, quite, exactly, as soon as": *idāni eva*, just now; *attano yeva*, one's very own. *Yeva*, coming after a verb, is not always easy to translate into English, but in the majority of cases, it may be rendered by "on, to go on continue," etc.: *kathenti yeva*, they went on talking.

(vi) *Yadi*, if, is used in conditional sentences with the Present, the Future, the Optative and the Conditional. *Yadi evam, yajj' evam* = if so, in that case; *vā...yadi vā... = whether...or...*, *gāme vā yadi v' ūraññe*, whether in the village or in the forest.

Remark.—The syntax of the most important indeclinables has been given in "Syntax of Substantives."

624. Direct and Indirect Narration.

(i) The oblique construction in Pali is expressed by placing the particle *iti*, so, thus, after the words in the direct construction as they would stand in English, that is, at the end of the words quoted: "*kaham so etarahi*" *ti pucchī*, he asked "Where is he now?"

(ii) *Iti* is generally abbreviated to: *tī*, and the last vowel of the quotation, if short, is lengthened before it: *sādhū tī*, he said "very well!"

(iii) Verbs of "saying, telling, asking, naming, knowing, thinking," are generally used with *iti*; those verbs may be :

1. Placed *after* the particle *iti*: *Te "Sādhū" ti vat-vā*, they said "Very well."
2. *Before* the words quoted: *so pucchi "Kim jānāsi tvan" ti*, he asked "What do you know?"
3. The verb is frequently omitted altogether: "*māres-sāmi nan*" *ti*, (he thought, or said) "I 'll kill him!"

(iv) When *iti* or *ti*, is followed by a vowel, sandhi takes place regularly: *iti + evaṃ = iccevaṃ*; *kvaci + iti = kva-citi*.

(v) Often, *iti* has the sense of "because, with the intention of" shewing "cause, motive, intention, purpose:" "*jīvitum asakkontā*" *ti*, because (we) are unable to make a living; "*makasaṃ paharissāmi*" *ti* *pitu matthakam dvidhā bhindi*, intending to kill the mosquito he broke his father's head in two.

625. Interrogation and Negation.

(i) The negative particle is *na*: *imaṣmim sare udakam n' atthi*, there is no water in this lake; *na aññāsi*, didst not thou know? *setthinā saddhiṃ kathetum na sakkomi*, I am unable to speak with the banker.

(ii) With an Optative, *na* is used in prohibition: *na hatthisālam gaccheyya*, let him not go to the elephant-shed.

(iii) *Na* may form the first part of a compound: *nāgama-naṃ* (= *na + āgamaṇaṃ*), non-arrival; *nabhikkhu*, a non-priest = a layman.

- (iv) Two negatives make an affirmative : *bherim na na vādeyya*, not that he may not beat the drum (he may therefore beat it).
- (v) *No* is also used in negation in the same way as *na* : *no jānāti*, he does not know.
- (vi) *No*, followed by *na*, expresses a strong affirmative : *no na dhameyya*, he should surely blow (the conch); *no na ppahoti*, he is most certainly able.
- (vii) Interrogation is expressed by using interrogative adverbs or pronouns such as *kasmā*, why ? wherefore ? *kissa*, *kena*, why ? *ko*, who ? etc.
- (viii) Also by means of interrogative particles :
- (ix) *Api*, when used in interrogation, is always placed first in the sentence : *Ap' āvuso, amhākaṃ satthāraṃ jānāsi*, do you, Sir, know our Teacher ?
- (x) followed by *nu kho*, it expresses a very emphatic interrogation : *Api nu kho koci upaddavo hoti*, well, have you any cause of distress ?
- (xi) *Nu*, I wonder ! Pray ? *Nu*, is often followed by *kho* : *kīdiso nu kho paraloko*, I wonder what the next world is like ? *corā nu atthi*, are there thieves ?
- (xii) Preceded by *na*, it expresses emphatic interrogation : *na nu 'haṃ yodho*, am I not a warrior ?
- (xiii) Interrogation is also expressed by placing the verb first in the sentence : *rocasi upāsaka*, grieve thou, layman ?
- (xiv) Sometimes the mere tone of voice is sufficient to express interrogation : *supaṃ labhi*, didst thou get broth ?

INTERJECTIONS.

- (i) The principal interjections are : *hā*, alas ! ah ! *handā* ! come ! *aṅga*, Indeed ! oh ! *bho*, friend ! Sir ! I say ! *hare*, sirrah ! *āma*, yes ! truly ! indeed ! *aho*, alas ! oh ! (cf. P. 244).
- (ii) *Bhane*, first pers. sing. Reflective of *bhaṇati*, to say, is used as an interjection with the meaning of "to be sure I say, there !"
- (iii) *Maññe*, 1st. pers. sing. Reflective. of *maññati*, to think, is also used as interjection in the sense of "me-thinks ! I dare say ! I suppose !"

CHAPTER XV.

PROSODY.

626. Prosody is that part of Grammar which treats of the laws of versification.

A *gāthā*, in Pāli poetry, is a stanza.

A *pāda* is the fourth part of a stanza, called also "a quarter-verse."

A *vaṇṇa* is a syllable in a *pāda*.

A short syllable is termed *lahu*.

A long syllable is called *garu*.

A foot is termed *gaṇa*.

627. The mark \sim represents a short syllable, and the mark — a long syllable. A foot containing two long syllables is termed *ga*, that is, *ga + ga*, the initial syllable *ga* of the word *garu* being used to represent a long syllable : a foot of two short syllables is termed *lā*, that is *la + la*, the initial syllable of the word *lahu* being employed to represent a short syllable.

628. The following are the four varieties of a dis-syllabic foot :

Syllables.	Pāli.	English.
— —	<i>la la</i> or <i>lā.</i>	Pyrrhic.
— —	<i>ga ga</i> or <i>gā.</i>	Spondee.
— —	<i>la ga.</i>	Iambus.
— —	<i>ga la.</i>	Trochee.

629. The eight-syllable feet, known in Pāli as the *atthagana* are as follows :

Syllables.	Pāli designation.	English designation.
— — —	<i>ma.</i>	Molossus.
— — —	<i>na.</i>	Tribrach.
— — —	<i>bha.</i>	Dactyl.
— — —	<i>ya.</i>	Bacchic.
— — —	<i>ja.</i>	Amphibrach.
— — —	<i>sa.</i>	Anapaest.
— — —	<i>ra.</i>	Cretic.
— — —	<i>ta.</i>	Antibacchic.

SHORT AND LONG SYLLABLES.

630. The short vowels in Pali are *a, i, u*, the long vowels are *ā, ī, ū, e, o*. When *a, i* or *u* is followed by a double consonant, it is prosodially long. For instance, the first as well as the second *a* in *cakkañca*, is long because followed by *kkh* and *ñc*, respectively. Before *niggahita(m)* a short vowel is also always prosodially long. Thus in *saccam*, the *a* before *m* is long. In poetry, a naturally short vowel is occasionally lengthened and a naturally long one shortened to meet the exigencies of the metre. In order to make a short vowel long, the consonant following it is sometimes *doubled*.

VARIETIES OF METRES.

631. There are three classes of metres, termed *Sama*, *Addhasama*, and *Visama*. When the syllables in all the *pādas* are exactly alike the metre is called *Sama*; when those in the first and third and those in the second and fourth *pādas* are alike it is termed *Addhasama*; and when all the *pādas* or verses are different, the metre is termed *Visama*.

1. THE SAMA CLASS.

632. In *gāthas* of this class, the syllables in each *pāda* may range from six up to twenty-two. The names of the seventeen kinds of metres are as follow:

Gāyatti	— 6 syllables.	Sakkari	— 14 syllables.
Uṇhi	— 7 "	Atisakkari	— 15 "
Anuṭṭhubham	— 8 "	Aṭṭhi	— 16 "
Brahati	— 9 "	Atyaṭṭhi	— 17 "
Panti	— 10 "	Dhuti	— 18 "
Tuṭṭhubham	— 11 "	Atidhuti	— 19 "
Jagati	— 12 "	Kati	— 20 "
Atijagati	— 13 "	Pakati	— 21 "

Ākati—22 syllables.

633. These are again subdivided according to the kind of feet employed in each stanza; as the four pādas are similar, the scheme of only one pāda is given for each kind of metre :

1.—**Uṣyatti**, having Pādas of *six* syllables. There is one variety :

Tanumajjhā, — — — | — — —

2.—**Uṇhi** having Pādas of *seven* syllables. There is one variety :

Kumāralatitā, — — — | — — — | —

3.—**Anuṭṭhambhā**, having Pādas of *eight* syllables. There are five divisions :

(i) *Citrpadā*, — — — | — — — | — —

(ii) *Vijjummālā*, — — — | — — — | — —

(iii) *Māṇavakāṃ*, — — — | — — — | — —

(iv) *Sāmanikā*, — — — | — — — | — —

(v) *Pāmāṇikā*, — — — | — — — | — —

4.—**Brahati**, having Pādas of *nine* syllables. There are two varieties :

(i) *Halāmukhā*, — — — | — — — | — — —

(ii) *Bhujagāsusu*, — — — | — — — | — — —

5.—**Panti**, having Pādas of *ten* syllables. There are seven varieties :—

(i) *Suddhavirājitāṃ*, — — — | — — — | — — — | —

(ii) *Paṇavo*, — — — | — — — | — — — | —

(iii) *Rummaratī*, — — — | — — — | — — — | —

(iv) *Mattā*, — — — | — — — | — — — | —

(v) *Campakamālā*, — — — | — — — | — — — | —

(vi) *Manoramā*, — — — | — — — | — — — | —

(vii) *Ubbhāsakaṃ*, — — — | — — — | — — — | —

6.—**Tutthubham**, having Pādas of *eleven* syllables. There are eleven varieties :

- (i) *Upatthitā*, — — — | — — — | — — — | — —
 (ii) *Indavajirā*, — — — | — — — | — — — | — —
 (iii) *Upavajirā*, — — — | — — — | — — — | — —

Remark.—When the quarter-verses of *Indavajirā* and *upavajirā* are mixed together in a stanza in *any order*, the stanza is then called *Upajāti*.

- (iv) *Sumukhī*, — — — | — — — | — — — | — —
 (v) *Dodhakamī*, — — — | — — — | — — — | — —
 (vi) *Sālinī*, — — — | — — — | — — — | — —
 (vii) *Vātummissā*, — — — | — — — | — — — | — —

Remark.—There are pauses after the fourth and seventh syllables.

- (viii) *Surasasirī*, — — — | — — — | — — — | — —
 (ix) *Rathoddhatā*, — — — | — — — | — — — | — —
 (x) *Svāgatā*, — — — | — — — | — — — | — —
 (xi) *Bhaddikā*, — — — | — — — | — — — | — —

7.—**Jagati**, having Pādas of *twelve* syllables. There are fourteen varieties :

- (i) *Vamsatthā*, — — — | — — — | — — — | — — —
 (ii) *Indavamsā* — — — | — — — | — — — | — — —
 (iii) *Toṭaka*, — — — | — — — | — — — | — — —
 (iv) *Dutavilam-*
 bita, — — — | — — — | — — — | — — —
 (v) *Putā* — — — | — — — | — — — | — — —

Remark.—There are pauses after the fourth and twelfth syllables.

- (vi) *Kusumavicittā*,
 — — — | — — — | — — — | — — —

(vii) *Bhujāṅgappayāta*,

— — — | — — — | — — — | — — —

(viii) *Piyamvadā*

— — — | — — — | — — — | — — —

(ix) *Lalitā*,

— — — | — — — | — — — | — — —

(x) *Pamitakkharā*,

— — — | — — — | — — — | — — —

(xi) *Ujjalā*,

— — — | — — — | — — — | — — —

(xii) *Vessadevī*,

— — — | — — — | — — — | — — —

Remark.—There are pauses after the fifth and twelfth syllables.

(xiii) *Tāmarasāṁ*,

— — — | — — — | — — — | — — —

(xiv) *Kamalā*,

— — — | — — — | — — — | — — —

8. *Atijagati*, having Padas of *thirteen* syllables. There are two varieties,

(i) *Pahāsinā*,

— — — | — — — | — — — | — — — | —

Remark.—There are pauses after the third and thirteenth syllables.

(ii) *Rucirā*,

— — — | — — — | — — — | — — — | —

N. B.—There are pauses after the fourth and thirteenth syllables.

9. *Sakkari*, having Pādas of *fourteen* syllables. There are three varieties :

(i) *Avarājitā*,

— — — | — — — | — — — | — — — | —

Remark.—There are pauses after the seventh and fourteenth syllables.

(ii) *Paharaṇakalikā*,

— — — | — — — | — — — | — — — | — —

Remark.—There are pauses after the seventh and fourteenth syllables.

(iii) *Vasantatilakā*,

— — — | — — — | — — — | — — — | — —

10. *Atisakkarī*, having Pādas of *fifteen* syllables.

There are four varieties,

(i) *Sasikalā*,

— — — | — — — | — — — | — — — | — — —

(ii) *Maṇigūṇanīkaro*,

— — — | — — — | — — — | — — — | — — —

Remark.—There are pauses after the eighth and fifteenth syllables.

(iii) *Malinī*,

— — — | — — — | — — — | — — — | — — —

Remark.—There is a pause after the eighth syllable.

(iv) *Pabhaddakam*,

— — — | — — — | — — — | — — — | — — —

11. *Atthi*, having Pādas of *sixteen* syllables. There is one variety :

Vāninī,

— — — | — — — | — — — | — — — | — — — | —

12. *Atyatthi*, having Pādas of *seventeen* syllables. There are three varieties.

(i) *Sikharinī*,

— — — | — — — | — — — | — — — | — — — | —

Remark.—There are pauses after the sixth and seventeenth syllables.

(ii) *Harinī*,

— — — | — — — | — — — | — — — | — — — | —

Remark.—There are pauses after the sixth, tenth and seventeenth syllables.

(iii) *Mandakkantā*,

— — — | — — — | — — — | — — — | — — — | —

Remark.—There are pauses after the fourth, tenth and seventeenth syllables.

13. *Dhuti*, having Pādas of *eighteen* syllables. There is one variety.

Kusumitalatāvellitā,

— — — | — — — | — — — | — — — | — — — | —

14. Atidhuti, having Pādas of *nineteen* syllables. There are two varieties.

(i) *Meghavipphujjitā*,

— — — | — — — | — — — | — — — | — — — | —
— — — | —

Remark.—There are pauses after the sixth, thirteenth, and nineteenth syllables.

(ii) *Saddūlavikkīṭi*,

— — — | — — — | — — — | — — — | — — — | — — —
— — — | —

Remark.—There are pauses after the twelfth and nineteenth syllables:

15. Kati, having Pādas of *twenty* syllables. There is one variety.

Vutta,

— — — | — — — | — — — | — — — | — — — | — — —
— — — | — — —

16. Pakati, having Pādas of *twenty-one* syllables. There is one variety.

Saddharā,

— — — | — — — | — — — | — — — | — — — | — — —
— — — | — — —

17. Akati, having Pādas of *twenty-two* syllables. There is one variety.

Bhaddaka,

— — — | — — — | — — — | — — — | — — — | — — —
— — — | — — —

ii. THE ADDHASAMA CLASS.

634. In the Addhasama class of metres, the first and the third, and the second and fourth pādas are similar. The following table shews eleven kinds of metres that come under this head:—

Name of metre.	Odd quarters-verses.	Even quarters-verses
	1st.—3rd.	2nd.—4th.
Upacitta	o o - o o - o o - o -	- o o - o o - o o - -
Ratamajjhā	- o o - o o - o o - -	o o o o - o o - o o - -
Vegavati	o o - o o - o o - -	- o o - o o - o o - -
Bhaddavirājam	- - o o - o - o - -	- - - o o - o - o - -
Ketumati	o o - o - o - o - -	- o o - o - o o o - -
Akhyānikā	- - o - - o o - o - -	o - o - - o o - o - -
Viparītapubba	o - o - - o o - o - -	- - o - - o o - o - -
Harīṇaplutā	o o - o o - o o - o -	o o o o - o o - o o - o -
Aparavutta	o o o o o o - o - o -	o o o o - o o - o - o -
Pubbitaggā	o o o o o o - o - o -	o o o o - o o - o - o -
Yavādikāmati	o - o - o - o - o - o -	- o - o - o - o - o - o -

Remark.—The *Aparavutta* corresponds to the *Vetālīya* explained referred to lower down.

iii. THE VISAMA CLASS.

635. The pādas in this division of verses are all dissimilar. Under this head comes the metre known as the *Vatta*, the heroic measure of Pali literature, eight syllables being employed in each pāda, the first and last syllables therein being free, that is, a short or long syllable may be optionally used in those syllables. The syllables between the first and last, form two seats, having three syllables in each seat or foot. In the first seat in all the quarters, any foot may be employed except a *Tribrach* and an *Anapaest*, that is to say, three short syllables ($\cup \cup \cup$) or two short and one long ($\cup \cup \text{—}$) must not be used. In the second seat of the first and third quarters, any foot may be used, but in the second seat of the second and fourth quarters only *ya* (Bacchic) or *ja* (amphibrach) (i.e., $\cup \text{—} \text{—}$ or $\cup \text{—} \cup$) must be employed. It should be noted, however, that the *Vatta proper* has *ja* in the *second* seat of both the second and the fourth pādas.

Remark.—The sign \cup means, that the syllable may optionally be *short* or *long*.

636.

(i) *Vatta proper.*

Free.		1st. seat.			2nd. seat.			Free.
1st pāda	\cup	\cup	\cup	\cup	\cup	\cup	\cup	\cup
2nd "	\cup	\cup	\cup	\cup	\cup	—	\cup	\cup
3rd "	\cup	\cup	\cup	\cup	\cup	\cup	\cup	\cup
4th "	\cup	\cup	\cup	\cup	\cup	—	\cup	\cup

637. Some times the Gāthā contains six Pādas—the fifth following the rule for the first and third; the sixth, that for the second and fourth.

638. Besides the Vatta Proper above shewn, there are eight kinds of *vatta* metres:

(ii)	Viparītapathyāvatta	{ P. 1 & 3 : ≡	≡ ≡ ≡	≡ — ≡	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	≡ — —	≡
(iii)	Capalāvat-ta	{ P. 1 & 3 : ≡	≡ ≡ ≡	≡ — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	≡ — —	≡
(iv)	Na-Vipulā	{ P. 1 & 3 : ≡	≡ ≡ ≡	≡ — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	≡ — —	≡
(v)	Vipulā of Setava	{ P. 1 & 3 : ≡	≡ ≡ ≡	≡ — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	≡ — —	≡
(vi)	Vipulā of Piṅgala	{ P. 1 & 3 : ≡	≡ ≡ ≡	≡ — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	≡ — —	≡

This Metre (vi) is also called *Pathyāvatta*.

(vii)	Bha-Vipulā	{ P. 1 & 3 : ≡	≡ ≡ ≡	— — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	— — —	≡
(viii)	Ra-Vipulā	{ P. 1 & 3 : ≡	≡ ≡ ≡	— — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	— — —	≡
(ix)	Ta-Vipulā	{ P. 1 & 3 : ≡	≡ ≡ ≡	— — —	≡
		{ P. 2 & 4 : ≡	≡ ≡ ≡	— — —	≡

639.

JĀTI STANZAS.

640. Besides the metres noted above, there are some that are regulated by time (kāla). Such metres are termed Jāti. They are of three kinds:—

- (a.) Ariyā.
- (b.) Vetālīya.
- and (c.) Mattāsamaka.

641. In the first of these, the Ariyā, the first two pādas or half a gāthā contain seven and a half feet; in the even, that is, in the second, fourth, and sixth feet, any of the following, namely, Ba, Ja, Sa, Gā, or four short syllables may be employed, but Ja must not be used in the odd feet, that is, in the first, third, and fifth. The sixth foot may be Ja, or four short syllables. The second-half stanza must fulfill the same conditions. It is necessary to observe that in the Jāti metre a foot consists of four syllabic instants, the time taken up in pronouncing a short syllable being taken as an instant of time; thus a long syllable being taken equal to two short ones, each foot used in the Ariyā is equal to four syllabic instants. The following is an illustration of an Ariyā stanza:—

	1st Foot.	2nd.	3rd.	4th.	5th.	6th.	7th.	$\frac{1}{2}$ foot.
First half stanza.	- -	o o o o	- -	o o -	- -	o - o	- o o	-
Second half stanza.	o o -	- -	- -	- -	- -	o	- -	-

642. The Vetāliya is so formed that it usually consists of fourteen syllabic instants in the odd quarters and sixteen in the even, while the Mattāsamaka consists of sixteen syllabic instants in each quarter. The metres of the Jāti class furnish many varieties, but it is not within the scope of this work to treat of them in detail. As, however, the Vetāliya is of rather frequent occurrence, we below give the sheme of it. Each pāda is divided into *three* seats; the 1st seat in the 1st and 3rd pādas must have six syllabic instants; the 1st seat of the

2nd and 4th pādas must contain *eight* syllabic instants; the 2nd seat must be a Cretic foot and the 3rd a lambic foot :

VETĀLĪYA.

	1st seat.	2nd seat.	3rd seat.
No. of syllabic instants.	—	Cretic.	Iambus.
1st Pāda 6	<i>six syllabic instants.</i>	— — —	— —
2nd „ 8	<i>eight „ „</i>	— — —	— —
3rd „ 6	<i>six „ „</i>	— — —	— —
4th „ 8	<i>eight „ „</i>	— — —	— —

Remarks (a)—The above is a perfect Vetālīya. In the 3rd seat, the following feet may be found instead of the lambus :

- — pyrrhic.
- — spondee.
- — — bacchic.
- — — amphibrac.

(b) The sign of the long syllable (—) must be counted as 2, since it is equal to *two* short syllables.



A LIST OF THE PRINCIPAL GRAMMATICAL TERMS.

Ablative—Apādāna, pañcamī.	Metathesis—vipallāsa.
Accusative—kamma, dutiyā.	Nominative—kattā, paṭhamā.
Active voice—parassapada.	Noun—nāma.
Adjective—visesana, sadda-visesana, vācya.	Numeral—saṅkhyā.
Adverb—avyaya, kriyāvisesana, nipāta.	Object—kammaṃ.
Aorist—ajjatanī.	„ Direct, pakati kammaṃ.
Augment—āgama.	„ Indirect, vikati kammaṃ
Base, stem—pakati.	Optative—sattamī.
Case—kāraṇa.	Particle—nipāta.
Case-ending—vibhatti.	Passive—kamma, kammabhāva.
Causative—kārita.	Perfect (tense)—parokkhā.
Compound—samāsa.	Plural—Bahuvacana.
Conditional (tense)—kālatipatti.	Predicate—ākhyāta, vācya.
Consonant—Byañjana.	Prefix—upasagga.
„ long—dīghabyañjana.	Preposition—upasagga.
„ short—rassabyañjana.	Present (tense)—vattamānā, paccuppanna.
Dative—sampadāna, catutthī.	Pronoun—sabbanāma.
Denominative (verb)—nāmadhātu.	Reflective—attanopada.
Derivation—vyuppatti, nibbācana.	Relation (of words)—sambandha.
Desinence (suffix)—paccaya.	Root—dhātu.
Elision—lopa.	Sentence—vākya.
Future—bhavissanti.	Singular—ekavacana.
Gender—Līṅga.	Strengthening—guṇa, vuddhi.
„ Mas. pullīṅga.	Substantive—nāma.
„ Fem. itthilīṅga.	Substitute—ādesa.
„ Neut. napuṃsakalīṅga.	Suffix—paccaya.
Genitive—sāmī, chaṭṭhī.	Syntax—kāraṇa, vākhyaracana.
Imperative—pañcamī.	Verb—ākhyāta.
Imperfect—hiyattamī.	Vocative—ālapana.
Indeclinable—avyaya.	Vowel—sara.
Insertion (consonantal)—āgama.	„ long—dīghasara.
Instrumentive—kamma, tatiyā.	„ short—rassasara.
Letter—akkhara.	Word—sadda.
Locative—okāsa, sattamī.	„ declinable, sadda.
	„ inflected form of a, sad-darūpa.

CORRIGENDA.

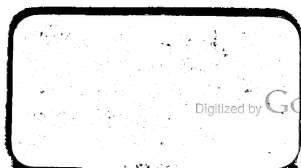
			for	read.
Page	33,	line	1 <i>dha</i>	<i>ddha</i> .
"	34,	" 9, 10,	this, born	these, borne.
"	38,	" 20,	hi	ehi.
"	44,	" 16, 19,	Loc	Voc.
"	71,	" 10	Buddah	Buddha.
"	81,	" 1	patronimics	patronymics.
"	103,	" 25	vā	vī.
"	155,	" 14	paceyum	paceyyum.
"	159,	" 10	patiṭṭhati	pātiṭṭhāti.
"	"	" 11	uṭṭhati	uṭṭhāti.
"	189,	"(iii)	<i>after</i> that consonant is assimilated to the <i>n</i> of <i>na</i> '	<i>add</i> : and sometimes, the <i>n</i> of <i>na</i> is assimilated to the final consonant.
"	220,	" 3	strike off: <i>Reflective</i> .	
"	229,	" 2 (<i>from bottom</i>)	apoint	appoint.
"	300,	" 6	Nominative	Vocative.
Everywhere:			like <i>deva</i>	like <i>purisa</i> .

ADDENDA.

- Page 119, (d), after: the plural base is amha, *add*: or amhad.
- " 147, (7)a, after: ā or a takes a in reduplication, *add*: and sometimes i.

R.

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